THE
Universalist Leader

Boston November 1, 1924 Chicago

Pacific School of Religion Berkeley, Calif.

The Ultimate Ground of Hope

THE third class (for whom we may hope) is the class of the wicked. Our fathers used to dispose of them very shortly—to Hell with them all when they die; after threescore years and ten, or any portion of that, if they were found on the wrong side, send them to their doom. That is no longer a belief among intelligent people in any part of Christendom. Why? Because the highest thing in the world, the Spirit of Christ, forbids it; because the highest thing in the Universe, the character of God, forbids it. We have hope for them. On what ground? Because, if you find yourself traveling against a storm, and that storm increases to a hurricane, and the road grows more and more steep and dangerous, by and by you will find that you can not pursue that journey; you are on the wrong trail. The stars in their courses fight against the wicked man in his wickedness. The storm and hurricane of God's government of the world blow in the face of those who are walking the wrong way. They may persevere, they may push on for a long time, but no man can win against God. That does not mean that scoundrels, blackguards, thieves, cut-throats, and murderers are to be carried to Heaven on flowery beds of ease. It means simply that God is reasoning with wicked men in the courses of their nature and through their whole being, and that vital argument will continue until they give in and quit the business; and then they must travel back with bare feet on the terrible road over which they have come. The Universe is tender, but eternally just, and no man can by a few tears wipe out a wicked past, or by a few words of repentance adjust himself to the stern conscience of the world. And all this is grand, tragically grand. There is no fooling with the Universe; we must pay our debts; but then God will help us to pay our debts, however big they may be, and therein is hope for the worst being in the Universe.

George A. Gordon, D. D., in "Best Sermons of 1924" (Newton).

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed

Editorial

VOTE FOR THE CHILD LABOR AMENDMENT

THE Child Labor Amendment should receive the support of our people. All it does is to give Congress power to act, and what Congress will do is clearly evident from the two Child Labor measures Congress passed. They were reasonable and beneficent, and were opposed by no one except those who want to work twelve-year-olds ten and twelve hours a day. There is no disposition to interfere with farmers. Everybody of sense knows that chores are a valuable part of training.

We regret to say that the opposition to this amendment has descended to the lowest depths touched by anybody in this campaign. Besides the noble and intelligent men in opposition, there are those who seek to frighten our people by talk of Bolshevism and taking children from parents and giving them to the state. They accuse Mrs. Florence Kelley, daughter of the late Congressman Kelley, of Russian affiliations without explaining what they are. Among Universalists we have no fear of such methods. They are bound to react. But unquestionably thousands have been deceived. Therefore it is incumbent in all of us to get back of this Child Labor Amendment.

* *

TAKING THE LIBERTY WE NEED

WITHIN the past year some distinguished preacher or editor used the phrase "taking the liberty we need and paying for it."

He intimated that we make too much of our courage in insisting on freedom, that all good things cost, and that liberty is worth paying for.

That seems to have been the attitude of Dr. Nolan R. Best, editor of the *Continent*.

He felt sure that the Presbyterian Church ought to be a big enough place for a man like Fosdick, and that the trick of the Fundamentalists to get him out ought not to succeed.

Editorially he made his fight. When the Fundamentalists won their point and put Dr. Fosdick in a place where he had to resign, Best wrote an editorial insisting that the rules of the Presbyterian Church be liberalized. The powers back of the *Continent* prevented the publication of the editorial. Dr. Best at once resigned.

What he paid for his freedom and self-respect was a job, a chance to work at the thing he loved best, a happy comradeship with fellow workers, and other things only he knows about.

It was worth it. The thing he obtained was better than rubies. It is one of the greatest things in life. We who go on in situations where even men who differ from us fight for our freedom, can hardly appreciate what a glorious thing Dr. Best has done or what a precious thing he has reached out and taken for himself.

* *

NATIVE RESPONSIBILITY

ONE of the distinct contributions made by Dr. Ayres as head of our Mission in Japan was the strengthening of the sense of responsibility among the native Japanese Christians for the financial support of the work. During his residence in Japan, contributions on the part of the native Christians were increased materially. Poor as most of the adherents of our faith are in money, they are under pledge now to contribute one dollar for every ten sent from America toward the new Perin-Cate Home or the new Tokyo church.

This is in line with the tendency of the age. Every foreign missionary who is true to his mission, must say, "They must increase but I must decrease."

* *

GOLDEN RULE SUNDAY

IN connection with the proposed observance of Dec. 14 as Golden Rule Sunday, we desire to suggest to our churches throughout the country that collections taken up at that time or at other parish gatherings during the year for the work of the Near East Relief be transmitted to that organization through the General Sunday School Association, 176 Newbury Street, Boston.

For organizations as well as for individuals, secret giving is an ideal. The Master leveled some of his sharpest observations against the spirit of ostentation. Reporting these contributions as a denomination, however, is not ostentatious, because failure to do so results in misunderstanding. The different Churches of Christ are tabulated and compared as to the support of the Near East Relief. It is important for us to make the Christian world understand that we believe in applying the principles of Jesus, and that up to the limit of our resources we are doing it. Thousands of dollars are given by

Universalists as individuals and churches and Sunday schools directly to the Near East Relief without going through the general treasury. We wish that our people would recognize the spirit of our request to contribute through the General Sunday School Association, the denominational organization which has been taking the lead in this work.

* *

NEEDS US MORE THAN EVER

A STRIKING thing in many of the articles published this week is the statement that "help for Japan counts double now." Any courtesy or kindness goes farther and does more to promote friendly relations than ever before in the history of the two countries. This is contrary to the impression many have received. They have heard that Japan is so resentful over the discourtesy of the immigration act that she is not willing to accept any kindness at our hands. The wound unquestionably is there, made by our rudeness more than by the exclusion. But reports indicate that a reaction has set in, and that people discriminate between politicians and people, and between those who cherish aversion and contempt and those who try to exhibit the spirit of Christ.

More than ever Japan needs practical applied Christianity. We must do our part.

* *

CHRISTIAN AMERICA MUST NOT FAIL

IN a recent address, the Rev. Fred A. Leining, chairman of the Board of Foreign Missions of the Universalist Church, said that if political America had failed in establishing good relations with Japan, there was all the more reason why Christian America should not fail, and that, therefore, the responsibility upon every Christian was to redouble his efforts to promote friendly relations with the Japanese people.

That is the feeling in the Christian Churches to-day. Missionary boards are having their difficulties, but the people who believe in missions are so sure that they are right that they are redoubling their efforts.

* *

THE WILL OF CHARLES L. HUTCHINSON

THE will of Charles L. Hutchinson gives the Chicago Art Institute his collection of art treasures, paintings by Rosetti, Mass, Cuyp, Corot, Daubigny, Palamedes, Watts, Baron Leys, Ranger, Dupre, Fromenton, Teniers, Dias, Netcher, Van der Neer and Hals.

His widow, Frances Kinsley Hutchinson, is given $350,000, and an equal sum is placed in trust, the income to be paid to her.

After her death, it is provided, trusts of $50,000 each will be created out of the $350,000 trust fund, for the Art Institute and the University of Chicago, and the remaining $250,000 will be converted into the Charles Lawrence Hutchinson fund.

Hull House, the Cliff Dwellers' Club, Michael Reese Hospital, the Children's Memorial Hospital and Presbyterian Hospital each will receive one-tenth of the income from this fund.

The First Universalist Society of Chicago and the Art Institute are to receive two-tenths each, and the remaining one-tenth will go to Lombard College, Galesburg, Ill.

His sister, Helen M. Lancaster, is given $50,000, and a trust fund of $50,000 is created for her and after her death for her husband, Eugene A. Lancaster.

The income from the sum, after the death of both, will be divided so as to give three-fifths to Harvard University and the remainder to the Universalist General Convention.

After a few smaller bequests, the will directs the residue shall be paid to the widow. The total of Mr. Hutchinson's estate is estimated at $1,500,000.

In addition, $5,000 cash is given outright to the First Universalist Society of Chicago (St. Paul's on the Midway), of which Dr. L. Ward Brigham is the pastor.

Mr. Hutchinson considered himself a trustee of his own estate and his will shows his noble public spirit.

We are proud to have such a man numbered among us.

* *

THE CARDINAL, THE KU KLUX, AND NAUSEA

WE have expressed ourselves definitely and positively about the Ku Klux Klan, and must continue to insist that an organization which works in secrecy and under cover of darkness is a menace. Not everything, however, which comes out and parades itself in the open is a blessing.

Catholic ostentation and presumption explain some of the fear good people have of Catholic domination.

One of the most beautiful characters in American history was the late Cardinal Gibbons of Baltimore. Both in his book, "The Faith of Our Fathers," and in his life he stood for his convictions and principles, but always with charity and tolerance for those who disagreed.

During his long lifetime he was frequently in Washington, at the work of his diocese, in attendance on official celebrations, or as a guest at the White House. Over and over again this genuine, devout, kindly old man, dressed in Cardinal's robes, shared with Roosevelt or Taft the honors at a White House reception. Protestant and Catholic alike crowded around to be presented. He claimed nothing and he received everything. He made himself of "little honor" and was honored of nearly all men.

It is something of a contrast in Boston and in contact with Cardinal O'Connell. A more nauseating exhibition of bombast and conceit has seldom been spread before the American people than his interview in the *Boston Sunday Herald*, Oct. 12, on his recent visit to Washington.

Because the Pope had asked him to be a special representative, "a legate," he proceeds to dilate on what that means in Europe: how they parade the army and navy to receive such a legate; how they fire the sovereign's salute of twenty-one guns; how in all particulars the legate, Cardinal O'Connell, is treated like the sovereign himself.

The interview sounds something like this: Our President was courteous. Our unsophisticated officials did well according to their lights. They handle those things better in Europe. I'd have been king there, but I have nothing to complain of.

Good democratic Catholics of Boston, of whom there are a host, had better take this Cardinal in hand. In spite of the popular assumption of a Cardinal's terrific power, we know they have done it and can do it. The American Catholic is loyal to Rome, but is not a serf. Cardinal O'Connell's virtual recognition of the temporal power of the Pope and the desirability of our recognizing it, isn't going far with American Catholics.

* *

ON MR. HUTCHINSON

IN "Cartoons of the Day," the *Chicago Tribune* honors the late Charles L. Hutchinson, long time president of the Universalist General Convention.

Spread out on the table is an open book, with a shield above it. Displayed on the pages are the words: "Life and Record of Charles L. Hutchinson. Died October 7, 1924." Beside the table stands the spirit of Chicago, pointing to the book and addressing a group of fine young lads, "the citizens of to-morrow," as they are called.

To these future citizens the spirit of Chicago is saying: "Study this man's life and record as a model of high-minded public service and good citizenship."

Underneath the cartoon are the words, "Chicago loses a valuable citizen."

* *

THE HOUSE OF UNIVERSAL LOVE

ONE of the most important events of the year in our Japan Mission has been the completion of Dojin House, the new kindergarten and social service building. Miss Hathaway, in an article which we will publish later, tells the story of the growth of the little kindergarten,the long period of service in shabby, inadequate quarters, the disappointments and set-backs in regard to the new building, and its final joyful completion late last spring. There is an auditorium, a library and playroom, class rooms and a kitchen for domestic science. This building will give our workers in Japan a greatly extended opportunity for service which we know we can trust them to fulfil. Dojin House—the House of Universal Love—will stand as a fitting expression of our faith in the land of cherry blossoms.

D. H.

* *

BURDENS AND BLESSINGS

AT the Near East dinner in Boston Hon. Henry Morgenthau described the work of the Greek Refugee Settlement Commission created by the League of Nations of which he is chairman. Financed largely by the generosity of the British Government, this commission has been attempting to place over a million refugees and give them work. Many of these refugees from various parts of the Turkish empire are men and women of force and ability and need only an opportunity. If they were fishermen the Commission bought a boat and established a group in some fishing village. If they were farmers they put them on the land. This interesting thing is developing: So many of these refugees are getting started at creative work, are working so hard and long, that they are ceasing to be a liability and becoming an asset. The Near East Committee will have to take care of the 9,000 orphans they have in Greece and the 30,000 elsewhere, but the adults soon will be independent. Not only that, but Greece, which has had to import wheat and pay for it with difficulty, soon will raise all the wheat it needs. More than once in history men harried out of one kingdom have created the wealth of another kingdom.

It would be a fine outcome if Greece, which put its shoulders bravely under an almost intolerable burden, should find that the burden was a blessing.

* *

GOING AHEAD

REPORTS from the meeting of the Board of Trustees of the Universalist General Convention in New York indicate "real gains and marked progress." At least six new church buildings, ten churches practically rebuilt, several new parishes, and a number where work has been revived, were reported. The five per cent quota produced a revenue fifty per cent more than that received the previous year, which was the largest in the history of the Convention. The Japan Mission offerings came up to the high average of last year.

A group of laymen came to the Board and presented a petition that they be permitted to further the campaign for the five-year program, and outlined practical plans.

Action was taken to receive what will probably prove to be the largest bequest in the history of the Convention.

All this is set forth in the report of Mr. Etz, which has been received too late for publication this week and which will come next week.

* *

LEST WE FORGET

OUT of the babel of voices crying that our political salvation lies Lo, here, and Lo, there, there are two groups constantly clamoring that we are menaced by prohibition and drifting toward anarchy because the direct primary has replaced the old political convention. It may be well for all of us to think a little of the significance of an analysis of the make-up of a Cook County Convention, which means the city of Chicago, held in 1896, as reported by the National Civic Federation.

The total membership of the convention was 723. Of these seventeen had been on trial for murder, seven had been sentenced to the penitentiary for murder or manslaughter and served time, thirty-six had served terms in the penitentiary for burglary, eighty-four were identified by detectives as ex-prisoners and jail-birds, seventy-one had no occupation, and 265 were saloon-keepers.

H. M.

* *

A RURAL CHURCH NUMBER

THE *Reformed Church Mesenger*, Fifteenth and Race Streets, Philadelphia, of which Dr. Paul S. Leinbach is the able editor, published October 9 a Rural Church Number, unusually interesting and significant.

* *

Crowded Out

Important articles crowded out this week will come next week and later.

First Letter from Mr. Cary

The following letter from the Rev. H. M. Cary, our new missionary to Japan, ought to put heart into all Universalists. It was not intended for publication, but was a heart to heart talk with the General Secretary. Giving his first impressions, revealing his spirit of faith and courage and showing his broad intellectual grasp of the situation, it is of unusual value.

Dear Mr. Etz:

This morning at 9.15 we met Mr. Ito at the electric fast train station and went to Ushigome Station and walked to the barrack. As we stood in the little entry changing our shoes or covering them, as is the custom, we heard the singing of the Sunday school children. When "duly prepared" we entered, and at our right Mr. Kawabata was holding a class, and Miss Hathaway was having her English Bible class, and the front of the room was occupied by children, a very interesting group with the Blackmer Home girls on the right. Mrs. Rowe and Bernice Kent were there and occupied.

The barrack is small and cramped, but then a large part of the population are still living in barracks and we can't complain. There was nothing cramped about the service, which Mr. Kawabata conducted with dignity and reverence. Those in attendance were all young and a number wore the student uniform. I wished, as I sat there through the service and stole sidelong glances at the faces, that some of the people at home could both see and hear, convinced that if they could they would say, "This is worth doing," and would loosen up and give generously to the support of this work.

After service we went to Blackmer Home. I was very agreeably surprised at the number of girls and the fineness of the buildings and the compound. Fine work is being done there.

In the afternoon we had a little reception, and met Miss Hazard of the Mediator Church of Providence, Miss Bridges of Dr. Carpenter's church at Peoria, Ill., Mr. Bibber of Gloucester, and O Tei San and O Matsu San. Our girls sang with the Blackmer Home girls and played games and got on famously. Mr. Ito came and Mr. Kawabata, and the helpers in the home, whose names I did not get, came in and we got acquainted.

In the evening we went down to the church (barrack) and by electric light it looked more cheery. It was quite well filled. Three newspaper men were there to take notes and after consulting two left and one remained. Also we had a secret service or plain clothes policeman present in the interest of peace, for this Warless Sunday has been made an excuse by the Reds to stir up trouble. However, they seemed to think Universalism boded no ill for the empire. I had expected that we would be subjected to some embarrassment either on the streets or in the trains, but everybody seems friendly and I learned on good authority that the last two weeks have seen a change for the better. The Japanese people seem to realize that the people of America may not be to blame for the peevish action of Congress, and are giving us the benefit of that distinction.

Yesterday it rained pretty much all day and the streets were muddy, but since we have had such recent experience of gumbo in Montana we did not mind it greatly. These people are very sensible in many ways. The clogs they wear abroad and the changing of street footwear for house footwear at the door is good sense. The clothing for school children is sensible. And the people here are courageous. I had read of the earthquake, seen photos and moving pictures, heard travelers talk, but my first hour ashore gave me my first real understanding of the proportion of the disaster. Pompeii may have been comparable, but nothing else in the great drama of history that I can recall is like it. We saw Fujiyama as we came in, dim and shadowy above the clouds. I had always thought of it as a symbol of beauty among a beauty-loving people. I shall always think of it now as the symbol of calm courage for an unconquerable people.

In my maiden speech I spoke my first impressions freely. I have not yet seen what, if anything, the newspapers printed. By the way, I have a hunch that I shall be able to get something in every now and again. Anything newsy in a letter will help, so be on the watch, and any friendly clippings will be useful. Mr. Ito's father-in-law was editor of a newspaper until his recent retirement. We are to go to visit a newspaper to-morrow and I hope to get interviewed. If not to-morrow then later. I expect to go prospecting with Mr. Ito among the native clergy of native churches, or temples, rather, in the effort to get the feel of the situation. It is going to take time. The difficulties are considerable, but if the folks at home can be made to do something worthy of them, can be made to see the social and political as well as the religious value of an adequate building, we shall get on and make an impression.

Mr. Bibber is a great help and I hope his business will enable him to stay here for several years. He is a sort of unofficial member of the Council already. Mr. Ito is invaluable in his own way, but Mr. Kawabata is invaluable in a conspicuous degree. I hope he does not get disheartened at the slowness of the folks at home. In all the circumstances I believe this Mission is a real necessity. One end of it, the work for women and girls, is well developed and growing. There is equipment for that. Now if we can get church equipment and the Perin-Cate House going we shall do some real business. Tell the folks at home every chance you get. The people here are sensitive to the slam given in the Exclusion Act. Our work is doubtless more difficult than it need have been, but the difficulties are *not* so great as we anticipated, and the work is rendered the more necessary by it. Military men are not popular here. A great many people are in sympathy with a world peace program. I think that now is the time for every Christian agency to *live* its good will, to say it, to show it, to *build* it. Here's hoping that the Perin-Cate proposal can be pushed through. There is a wonderful place for it not far from the present site of the barrack, a place on a hill, a commanding situation which I think can be bought.

If we sold our present property and built there a home with a large assembly hall, I think we would do the right thing rightly. I have not found out yet, but as this is only my fourth day ashore that is not surprising.

I may change my opinion about many things as time goes on, but I am sure that within a year or two we can have a real work started here in Higashinakano, and with a Perin-Cate Home set there on that site for all the world to see we need not look small or talk small any more. I talked over a new work here in this district and I know from the list of people Mr. Ito has that we can start off with two or three dozen and grow from that. Tell the folks at home, for the work's sake, to *cheer up*. There are students here from China and Korea and elsewhere in the East. Tell the folks at home to give us a little rope and some campaign funds and we will make them proud of themselves. There is a very earnest young student from Korea here whom we might send back home as a missionary.

. . . . . .

We did not have a mob but we had a fine group of keen young men and women—mostly young men. Several of them seem men of real parts and ability. In other words the work being done here is fine. Give us a little time and it will be large enough to satisfy the people at home. Mr. Kawabata is an able pastor. He has a wide acquaintance among students and educators and uses his acquaintance for the church. Mr. Ito is a scholar and a man of fine character. He is a student of English, perhaps the best English student we have; he is a scholar in his own tongue, a student of Esperanto and anxious to add Latin to the language he knows. The lecture we had Sunday evening, for example, by Professor Yamomoto, Mr. Ito took down in Chinese characters.

I have not seen Shizuoka or Nagoya. Stetson was here and Terasawa and both of them seem people to be trusted to do a full share of work. Kawabata here is very industrious and Blackmer Home is thriving. Mrs. Rowe is a capable person. Far from being disappointed with the Mission, we are favorably impressed and agreeably surprised.

One thing is evident. Living costs here are *high*. I hope we can make the grade, but, for example, I took four children to the American school for registration to-day, and three of them are 120 yen, and one 100 yen—460 yen per term; three terms equals 1,380 yen per annum. In addition 100 yen for car fare and 100 yen for books will make about 1,600 yen per annum. That leaves *very* little for living expenses. It means that Mrs. Cary and Alfreda must both earn money to get along. I hope they can get teaching to do. I think they can, and it is necessary. I shall attend the language school, for knowing the language is absolutely necessary for the home representative here. We can not understand each other if we Eng lish-speaking people do not meet the others half way. This letter is already long. I will write again soon. Good luck. Many thanks.

Sincerely yours,
H. M. Cary.

Sept. 12, 1924.

An Engineer Surveys Us*

Harold Bibber

SOMEWHAT briefly, I have looked into the religious history of Japan. I believe this is necessary for any one who seeks the understanding of the attitude of the present day here toward these matters

First of all—there was the Shinto, the indigenous religion of the country, a polytheistic nature religion of essentially simple character. This shows that the Japanese are not so deep or "mystic" as some would have us believe.

Buddhism, when it came over from China by way of Korea, did not succeed to any marked degree until a clever priest, taking advantage of the eclectic nature of the Buddhist faith, taught that the Shinto deities were only special manifestations of Buddhism. This apparently reassured the people in regard to the mystic elements of the faith, and that they did not have to be taken too seriously, so that it spread rapidly then, and was all powerful until the restoration. At that time the far-seeing statesmen saw the value of nationalistic religion with the Emperor at the head, in the upbuilding of a strongly nationalistic spirit, which they saw that Japan must have if she was to become a great power on an equality with the Western nations. They consequently engineered a recrudescence of Shinto, to the disadvantage of the Buddhists.

One heard little about Confucianism. This as taught here is more of a matter of civic morals than of religion. However, many native Christians believe that it forms a very good basis for later Christian teaching, and that those who have had earlier teaching and training in the Confucian ethics are more receptive to the Christian doctrines.

The manner of the early introduction of the Christian faith was unfortunate, as it was tainted with the empire building aspirations of the Portuguese and Dutch, who had an interest in the Far East in the seventeenth century of considerable magnitude.

Furthermore, the adoption of it as a political means by certain princes of that day helped in giving it a bad association, which has been exceedingly hard for it to get over in these later days. Many people still suspect it of something.

The governing caste has no doubt been secretly opposed to its propagation, as there are several features of Christian ethics which are disturbing to the habits and customs of the people. For example, it is democratic, pacifistic, international in character, individualistic, rendering the subject less submissive to the absolute will of the Emperor, and, finally, it is disruptive of the family system and is giving women the idea that they have the same inherent rights

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as men. All these things are revolutionary if you have not been accustomed to them. Is it any wonder that Christianity receives only negative support from those interested in keeping things as they are?

The people themselves are, as I have said, practical in their religious thinking, and any faith that offers to them the maximum of comfort in regard to the things of this world and of the world to come for the least expenditure of spiritual energy, and which entails the least change in their life and actions, will find many adherents. This accounts for the tremendous number of adherents to some of the cults which have sprung up in the last fifty years. An "easy" faith is one which appeals to them. The spiritual rebirth needed to make them true Christians is too painful, as it requires a change in their lives.

From the point of view of morality in general, Japan is immersed in materialism, to the same extent as the rest of the world, without having any influences to counteract it, such as the Western nations have in Christianity.

The great war, being fought by supposedly Christian countries, was a setback to the advancement of the faith, as the spectacle of both sides believing in the brotherhood of mankind and doing their best to refute this doctrine by their actions was not edifying. It made many feel that if this sort of thing could happen after nineteen centuries of Christianity, there must be something wrong somewhere. Missionaries here had to admit that there were no truly Christian nations, and that the value of the faith was shown by how much worse things would have been if there had been no Christian religion.

Certain of the far-sighted leaders see that in Shintoism and Buddhism there is no remedy for materialism of the present day, and that some new force in the life of the country is necessary. That the labor movement has had many Christians in it indicates that the liberal forces in the nation were tending toward Christianity.

The idea that Christian ideals are permeating the fabric of national life I can not too strongly emphasize. Time and time again these evidences appear. Almost always they are without any direct bearings on and without any direct connection with any Christian bodies. It is proof of the effectiveness of the missionary endeavor that one must look to this side of it rather than to the not very large church membership of the professed Christians.

This brings me to the consideration of the position of our own group among the other missionary bodies here. We are, of course, quite small and came in later than the other big Churches. We can hardly hope to build up a large denomination here, as this would involve pushing differences of belief and doctrine, and the day for that has passed. I think that steps should be taken to eventually arrange for our becoming associated more with other Protestant missions.

The congregation of our church in Tokyo is as large as could be expected. Distances here are so great, transportation so difficult, and people live in such widely separated parts of the city, that for an increase in church attendance a new church would have to be built in another part of the city. As pastor, Mr. Kawabata is a very fine one, and I feel that we are very fortunate in having him in our work. The very fact that we are small makes it difficult to secure really able pastors who will have the initiative and push needed to make our work go. The phase of our work which seems to me to be especially full of benefit to the Japanese people is that in connection with students, carried on by English classes at the Mission. These classes get in touch with the student at a time when he is receptive to new ideas, and this is about the only time that evangelistic work is not wasted. There are comparatively few adults who are ever converted.

The effectiveness of the efforts will be in proportion to their indirectness. For example, an English Bible class would not attract students who most need to be influenced. The teaching of straight English by some one who would put into it all the time the ideas and ideals of the Bible, without the direct mention of it, would be more effective. This sort of indirectness is the direct road to results with the Japanese mind.

The Blackmer Home is a very satisfactory institution, so far as I can judge. Other missionaries with whom I have talked think very highly of its influence. It seems to have been fortunate in having competent people to supervise it since its inception. Miss Osborn, Miss Hathaway and Mrs. Rowe are all first-class people well suited to the work. I believe that some sort of a hostel like this benefits particularly from the influence of the foreign missionary. Here is where he may put himself forward, whereas in most matters it is better for him to put himself into the background and secure his results from influencing his Japanese pastor.

Mrs. Rowe, into whose hands the control of the Home will soon pass, has made a very favorable impression on the other missionary people who know her. She has the dominant, calm, temperament, which is much needed to endure the exasperating things which happen. She will get on.

She exemplifies a couple of principles which are, to my mind, cardinal ones in the selection of missionaries. She is especially competent in one line—she has a special talent in music. Every one who is sent should have a special competence in some one field. Just plain devotion to a cause is not enough, but it is necessary that the people who are sent out should be trained enough to be leaders. Second, she has no object in life save the work here. It seems to me to be rather a mistake to send out any unmarried young woman. For, if she is not the sort who wants to get married, she is certainly not the sort to have here, except in very exceptional cases. The Japanese attitude toward unmarried women is usually wondering what is the matter with them.

The new building at the Blackmer Home for the kindergarten is a fine one. I went over it during its building and inspected it again carefully after its completion, and feel that it is a splendid addition to our plant.

The Perin-Cate Home seems to be in the doldrums just at present. The house in which it is located at the present time is not suited to the purpose, and some better arranged place could be secured for the

same or little higher rent. The idea of taking university students at the start and having all from the same school was no doubt unfortunate. It seems to me that it would be easier to take high school students, who are more easily managed than the university boys, and then let those who are found to be desirable stay through to the end of their university course. It is a very different matter, managing university girls in the Blackmer Home, from the ordinary type of university men one finds here.

Another thing which I feel is that the influence of a foreign missionary is a desirable thing in connection with such a home. I do not know at this time just how this could be realized, but it is the end to which we should look.

Regarding the lines which the expansion of our work should follow, first of all, the expansion of the evening classes at the Mission in Iidamachi. This would serve to widen our contact and indirect evangelization. Properly qualified people are needed here, as I mentioned above. The new building of the Blackmer Home could be utilized for classes of girls in the neighborhood for domestic science classes. This, I understand, Mrs. Rowe plans to do. Then there would be the possibility here of starting a girls' school, as was attempted at Shizuoka, which might eventually become a big affair. We would have to have more of a staff to do this, of course.

To provide for future pastors of our existing church, I have thought that some arrangement might be made to give promising Japanese men and women a training in the United States. The excellent results of the education of Mr. Kawabata and Mrs. Matsu Yoshika, *nee* Koyama, are proof enough of the effectiveness of the idea. It may be that you have some such plan in mind already. I am suggesting that a slightly different slant on the matter be considered, namely, the principle of having some one go every so many years to locate one to send rather than to leave it to chance. There would be also the opportunity for the indirect expansion of our work and of our influence, through having some of the young women and men of our denomination, who are college graduates, come out to be English teachers in the government schools and universities. This placement work is done in the Y. M. C. A. and some sort of an *entente* would be worth looking into. Young men just out of college are taken, and it is, very certainly, a post graduate experience of value for them to spend a couple of years in the East if they are serious minded.

To expand our work in the Blackmer Home I had wondered if the proposition of volunteer workers serving without pay, and being supported only so far as living expenses went by the Mission, had ever been considered, or an effort made to get college graduates, properly qualified. If the young women graduates of our colleges who are Universalists only realized the opportunities for service, for broadening their experience, that would be open to them by such an arrangement, I think there would be plenty of applicants.

Short-term people of this sort could do some of the English work now being done by the staff, so that the latter could be free to devote themselves to the Japanese side of the work. I should think there would be some families who would be glad to pay the expenses of their daughters going abroad for a year or two when they could enjoy the delightful atmosphere which Mrs. Rowe creates. The regular Mission staff should be built up in general by sending out people who are young enough and properly qualified to learn the language. Just how this latter ability can be estimated, I will not go into. Some proficiency in the language is essential for really successful work. I have been putting a little time on the language the last few months, myself, and have come to realize the magnitude of the task. I think two years of study in the language school is none too much before any active mission work can be done. There is so much that gets by if one can not understand the language and speak it. To a degree the Japanese do not have the respect for a foreigner who can not understand and speak the Japanese language when they can speak his. There is the appearance of mental inferiority. I fear that if I start to mention the qualities that missionary candidates should have I will run on too far, but I want to put my emphasis on the language. Another matter of general policy is that of increasing the number of native workers, such as Matsu-san. This can best be accomplished by education in the United States, as I have suggested already. In Japan our work is on so small a scale that we would not attract competent people if we did not offer some such attraction as some education abroad.

Now in regard to the present situation:

The arrangement of the Tokyo streets has not been as yet completed, and so no permanent building permits have been issued. The matter of whether the church should be rebuilt in Iidamachi is therefore not one to be solved at once, but more study can be given the matter. In fact, before investing any large amount of money in a permanent plant it might be well to wait and see what sort of buildings are to be erected, and what kind of district this is likely to become. In general, I think that a location which would put us near the student population of the city is best, as the most effective work can be done with these people. The Kanda-Iidamachi district has been the student quarter in the past, and if it continues to be in the future the present site would be entirely suitable. As far as the present location of the Blackmer Home and the house in Higashinakano is concerned, they are quite well placed.

Our Mission House in Higashinakano is excellent in every way. The location is one as well served by transportation as could be possible in Tokyo. The house itself is well built and well appointed for our purposes. The surroundings are good. The damage caused in September and January by earthquakes has been pretty thoroughly done up. This replastering, etc., is something that one must look forward to doing every once in a while here. Even as I was writing just now there was a fairly heavy shock, the first couple vertical, with a sideways wabble afterwards. We have them right along every few days.

The passage of the Immigration Bill with the Japanese exclusion act has caused hard feeling, which I hardly need recount to you. Years of missionary

work have been wiped out by this move and the whole Christian movement set back ever so much, with a corresponding gain to the representatives of the old order, the Buddhists and the Shintoists.

Our new people just coming out will need to have a tremendous amount of faith, courage, tact and diplomacy. The feeling may be somewhat abated at that time, but they should not be surprised, if their coming as new missionaries is published in the papers in the steamer list, to be waited on by a delegation of enthusiasts who will politely suggest to them that the place where their Christian teaching is needed most is in the United States of America, and that while their high purpose is appreciated they are mistaken in their idea of who needs Christ's teachings most. It requires diplomacy to meet this sort of thing. Our new people will find the official class indirectly opposed to their coming, the old religionists resentful of their coming, many Japanese Christians who doubt how much good is done by American missionaries when their country has so patently gone in the face of its precepts, and a veiled hatred of them by the common people just because they are Americans. Not a very inspiring prospect, and they will not realize all of this at first, fortunately, as they will be surrounded by people who are in sympathy with them.

The opportunity which they have in coming out at the present time is as correspondingly great as the difficulties that face them. They can point out that the feeling of America on this question is not identical among all the people, that of course America is not a Christian nation, and that there are really very few people who follow all of Christ's teachings, but how much worse America would be were it not for the few that are put in practise. The day when the United States can be held up as an example has passed, and the less one mentions the country at present, the better.

Personally I have an intense interest in our work here, and shall be glad to do all possible to aid and assist. I am living with a missionary group, one of whom has been here sixty years and is an authority on the language; another has been five years in China and fifteen years in Japan; one other has been twelve years here. So my acquired perspective should be fairly dependable, and I shall be more than glad to pass on what I have picked up.

Dr. and Mrs. Ayres Honored

THE Woman's Universalist Missionary Society of Massachusetts had a Japan Day in the Universalist church of Everett, Mass., on Thursday, Oct. 16. Services were held in recognition of Dr. and Mrs. Samuel Gilbert Ayres, returned missionaries from Japan. Mrs. Ida Vossema, district vice-president, presided at the morning session. Dr. Leroy W. Coons, State Superintendent of Massachusetts, read scripture and offered prayer, and greetings were brought by Granville Hicks, representing the National Y. P. C. U., Dr. George E. Huntley the General Sunday School Association, the Rev. Fred C. Leining the Board of Foreign Missions, Mrs. Edwin A. Hunt the Women's National Missionary Association, Dr. John Smith Lowe the Universalist Church, and the Rev. Roger F. Etz the General Convention. Following these greetings there was an informal reception to Dr. and Mrs. Ayres, and a box luncheon.

Miss Grace F. White, president of the W. U. M. S., presided at the afternoon session. The Rev. Ulysses S. Milburn, pastor of the Everett church, read the scripture and offered prayer. Two beautiful solos were given by Mrs. Florence B. Bent of Waltham, director of music in the North Cambridge Universalist church.

The addresses of Dr. and Mrs. Ayres were most effective, and held the close attention of the large congregation. Introducing Mrs. Ayres, Miss White called attention to the fact that six years ago the State Association met in this same church for a farewell service.

Mrs. Ayres said in part:

"There is no such thing in life as sacrifice. We think that we are sacrificing, but the compensations which come are so great that there is little or no sacrifice. Dr. Ayres and I feel that this service is something like the parable of the talents. We have come here to give an accounting.

"The great advantage of being the wife of a missionary instead of the missionary himself is that one can look over the field and decide what branch of the work to take up. To me there was assigned the work of teaching an English Bible class. After that was done I could decide the disposition of my time. My first thought was to do work among the women of Japan, as my experience in the United States had been in work for women. One class of women which appealed to me especially over there is the wives of the well-to-do. The missionaries usually seem to think that there is nothing to do for the wives of well-to-do people. The fact is, however, that they are wives of men who can afford to keep more than one woman in the home, and the wives, intelligent and refined, often have to live their lives face to face with such conditions. I was prevented from doing what I wanted to do for these women because I had no fixed home. We had been in Japan only two years when we had to get out of our house, and it was two and a half years before we got into the new missionary house. I still think that this is a great opportunity.

"Our greatest opportunity is among the students. A striking thing is that these students are not lighthearted. Life is a hard and serious thing to them. They make a great appeal to an intelligent missionary. To understand the problem of the students, one must know the situation in Japan as to educational policy, and must understand something about the psychology of the Japanese people. Over there, government service is looked upon as one of the highest opportunities that can come to a man. Talking over vocations with students, one of them mentioned the vocation of policeman as honorable. Every student is anxious to go through the government

university, because it is a stepping stone to government service. To get into the government university one must go through the preparatory schools. For entrance into these schools there is a great company of students—a vastly greater number than can be accommodated. The month of March is a tragic time in Japan. Then are held entrance examinations. Then and there is decided the fate of fifty thousand young men and women. Success does not mean simply passing an examination; it means competing with thousands of others and securing one of the few places open. I have known one young man who spent twelve consecutive years trying to get into the high school which would admit him to the Imperial University. This is the terrible educational machine of Japan. The Japanese Government is not wholly to blame. The land is small, people many, and for every position it is inevitable that there should be terrific competition.

"In Japan there is little school spirit, and little social life in the dormitories. The work is too hard for that. The student lives his life in a room nine feet square, and there he eats, sleeps, and receives his friends. His only recreation is the tea house, and there he goes, not so much for the tea as for the company of the girl who brings him the tea.

"The young women's schools are not so well equipped. The course of study is not so advanced. The young girls are hampered by the old idea that higher education unfits for home life and marriage. Still, a great advance is being made.

"The Japanese woman is timid, emotional, and self-conscious. The remarkable thing is that the great word among them is freedom.

"I am happy to report that the Tokyo or Japan Women's University asked me to become a member of the teaching staff. I went into this teaching work in order to have a chance to meet girls and women. In the Universalist Mission we met comparatively few people. The year before we came home I met one thousand young men and two thousand young women once or twice a week for conversation classes in English. We talked on any subject which I introduced, or upon subjects concerning which they asked questions. I did not introduce the subject of Christianity, but they often talked about it, and I often had an opportunity to invite them to Dr. Ayres' Bible class. We talked of the geisha, of suicide, of militarism, of love, and of marriage. I want to tell you emphatically that the young people of Japan are not militaristic. They are pacifist. At Waseda University the army tried to introduce a military department, but out of ten thousand students, only seventy took the course.

"You would be interested to hear of the books which the young girls of Japan are reading: books on literature, history, social science, economics, and even politics. Every Sunday morning at eight o'clock young women of the university came to my house for a Bible study class and Bible reading, some of them traveling over an hour in order to get there. The girls of Japan all hope to have a marriage based on mutual love. In a Japanese home the boy is not trained enough as to the relations he ought to have with girls and women; the girl has too much training. She is taught to bow down to the man and do all that he wants her to do. Responsibility for a different attitude from this rests on the Christian missionaries in the Christian missions.

"The Japanese young women and the Japanese young men are idealists. They talk about the brotherhood of nations. They idealize America. After the earthquake, for weeks, the whole city was placarded with posters telling Americans what they thought of them for their help in the hour of calamity. They idealized us, and we could have done anything we wanted to with them. Unfortunately the immigration bill changed their feeling."

Mrs. Ayres closed with a strong appeal to the representatives of the various churches of Massachusetts to back up the Japan Mission—"more needed at this time than ever before in its history." She made some practical suggestions as to sending Christmas presents to the missionaries, urging that the money they are using for the present be divided so that one-half may go for the gift and one-half for the payment of the duty. She added that as a result of her own experience she would say that if all of the money we e sent in the form of cash it would be more acceptable and do more good than an attempt to ship articles from the United States.

Dr. Samuel Gilbert Ayres discussed first the characteristics of the Japanese people:

"Japan is a small country—just a little larger than the state of California. The people are a small people; they live in small houses, have small animals, little streets; the whole land is on a small scale. I am not physically such a large man, but in Japan I made an impression because of my size. I was apt to be followed by crowds of small boys looking up at me. In this small country there are sixty millions of people—376 to the square mile—whereas there are only thirty-two to the square mile in our country.

"The Japanese are an idealistic, romantic, poetic people. In Japan every year the Empress offers a prize for poetry, for which there are hundreds of thousands of competitors. The winner receives no prize; he simply receives the commendation of the Empress of Japan. They have a great love of color. They appreciate nature. I never have a letter in which there is not reference to flowers, trees, mountains, or something else in nature.

"They are simple, quiet, and unhurried. Before I went to Japan I never thought that the people of the United States were especially noisy, but on my way home, when I came upon parties of Americans in Europe, and when I landed in this country, I began to think that we were the noisiest people on the face of the earth. The Japanese are quiet in the expression of their feelings, and in their social intercourse.

"They are a very strongly nationalistic people. They are the most patriotic people in the world. Every school has on the wall a picture of the Emperor. No student ever passes that picture without bowing low. Every school has one boy who is responsible for that picture. If there is a fire, it is his business to rescue it. If the picture is destroyed, there is nothing for this boy to do but to commit suicide.

"They are an artistic people from the bottom of their feet to the top of their heads. Their prints,

their bouquets, their idols, all over the country, show the touch of the artist. It is said that they are not originators, but imitators, but when they take over anything they add beauty to it. As we go through the country and into the old temples and palaces, we find things a thousand or fifteen hundred years old, examples of the culture of a people which stretches back more than two thousand years.

"They are polite; they bow profoundly. They never are in a hurry. They are patient. In many ways they do not look on things as we do, but I found the Japanese a pleasant people among whom to live and work for five or six years.

"Americans ought to remember that this little island had a culture, and, in fact, was an aristocracy when our Anglo-Saxon forefathers were tending pigs in sheepskin coats. They were writing and reading in their own empire more than two thousand years ago. There is no break in the imperial line. They claim that the first Emperor came from Heaven, and that the present Emperor is his successor. Their faith is that he was born out of the great divine heart.

"This is the kind of country we went to. They are interested in America. The one question they are asking is—Does America live up to this gospel that you are bringing to us? The Japanese expects us to live up to the gospel ideal, and insists that if we bring over there a great Christian ideal for him to accept, we ought to live out this ideal here in the United States. That is the best thing that we can do for the Japanese or for any other Oriental people—make it patent to them that the gospel is real to us.

"A wealthy banker came to America from Tokyo, with his wife, who was descended from one of the oldest families in the country. They had letters of introduction to some of our leading people. A distinguished banker of Chicago, a member of one of the prominent Christian churches of that city, gave them a dinner. When they entered the dining room, they found wine glasses at every place. The banker said to them, 'You can have what you want here at my house; I don't believe in prohibition, and I don't propose to be dictated to in that way.' As total abstainers, these cultured Japanese were placed in an embarrassing position. What was worse, they were shocked at the example which a Christian American set as a defiant law-breaker.

"Said a Japanese student, 'In the American college town where I have lived for some time, some of my associates have broken every one of the ten commandments in the last six months. They have gone to church occasionally, but just as a matter of form.'

"Japan expects us to practise the gospel which we preach; make no mistake about that. These people are looking us over very carefully. They expect us to live up to our professions.

"Christian America can mold Japan, and Japan can mold the whole Orient. As goes Japan so goes the Orient. There are no people in the Far East to compare with the Japanese. The Chinese are easy-going; the Japanese are serious. The Chinese do not require much food or clothing. They have little ambition. The Japanese have a passionate desire to get on in the world and make something of themselves. The Japanese believes that his nation is destined to be the leader of the Orient. He believes that we have no business in China; that he is competent to bring order out of chaos in China and in every other country over there. The militarism of Japan is not militarism; it is simply the conviction that Japan must protect the rights of all the East against the aggressive nations of the West.

"There is no mission field in all the world like Japan. It is true that to-day Japan feels that through our Congress we have acted discourteously towards them; that we have said we do not want to have anything to do with the little brown people of the Sunrise Kingdom. It is very difficult to answer that statement. I have talked with many Japanese about this question of immigration. They have said that America has a perfect right to exclude the Japanese people and define conditions under which Japanese can not enter America. The thing to which they object is the haste of the politicians to rush through that immigration act. They can not understand how the senior Senator from Massachusetts, for example, a man of culture who should have known better, could stand up in the Senate of the United States and pour scorn upon their people, and assert in so many words that they did not keep their treaty obligations, known as the Gentleman's Agreement. From my knowledge of the Japanese people, I know that Japan has lived up to that agreement. She has seen to it that no passports have been issued to any Japanese who desired to come here to settle. Now there is no Gentleman's Agreement. For the millions of Japanese in Mexico, Japan is not responsible. She is not under obligation to try to keep them out. The harsh, hasty way in which we acted is the thing that hurt. If we had only given Japan a chance to talk about it, the whole thing would have been different. I am here to plead that we recognize these people as our brothers.

"Perry thought he was going over there to open up a country of barbarians. Recall the story of our gifts to the Japanese at that time, unworthy and trivial, cheap and tawdry. Even the United States Government failed to recognize their fineness and their greatness. In return, with exquisite courtesy and taste, this civilized nation sent wonderful presents of porcelain, lacquer, silks, brocade, gold—the most artistic kind of things. The chief thing in our consignment of presents was a barrel of whiskey.

"I sometimes think that the Japanese has solved some of the problems of life better than we have, especially the problem of simplicity. We think that happiness consists in a multitude of things; the Japanese gets along with few things, but they must be of the best.

"Our Mission is not very large, and is not well equipped. In many remote villages of New England you can find better churches than the one we built in the great capital city of Tokyo. If we build another and a better one, I shall feel that the earthquake and the fire did a good job. If we do not build a new plant for our great work over there soon, I shall feel that it was a catastrophe."

Dr. Ayres then pointed out many things that need to be done at the various points in our mission

fields. With all the good things that the Universalists of the United States have accomplished, with the devotion and sacrifice which they have shown—if they had realized some concrete things, like the architecture of the Tokyo church, like the lack of modern plumbing in the Blackmer Home, like the inaccessible condition of the little preaching point at Nagoya, they would have hastened to make the changes that are needed. Dr. Ayres particularly emphasized the need of the Perin-Cate Home. Though probably to-day it would cost one-third more than when it was first suggested, though the price of building lots is continually going up, and many good opportunities to buy and build have been passed by, still it remains true that there was never a time when the building of the Perin-Cate Home would count for as much as to-day. "There is no hour in the history of the relations of these two great countries when it would mean so much as this hour, as a gesture of friendship and good will."

Mrs. Nellie C. Wadleigh reported to the gathering that a stereopticon and slides had been purchased for the Universalist mission in North Carolina, and had been shipped to the Rev. Dwight A Ball. This came as a result of the meeting last May, held in the Arlington church, at which the matter was presented, and at which time various Mission Circles of Eastern Massachusetts made contributions of $106.

Looking down upon the assembled congregation, there was a striking picture of the Rev. George Hamilton, D. D., and attention was called to the fact that just eleven years ago "last night" Dr. Hamilton died.

The meeting was largely attended, many coming from a distance. Among the ministers present were Dr. George E. Leighton, formerly State Superintendent of Massachusetts, the Rev. Stanley G. Spear of Roxbury, the Rev. Leslie C. Nichols of Salem, and the General Convention officials. Mrs. John Smith Lowe came from Providence, and Miss Emma Foster of Malden, former president of the W. N. M. A., was also present.

The Zero Hour for Missions on the Japanese Front

Clifford R. Stetson

THE approach of the zero hour in the trenches spelled terror to the weak, challenge to the strong, and suspense and uncertainty to all. It meant the beginning of a new offensive, everything risked on the hope of advance, and whichever way the tide turned, a change in position for better or for worse.

The passage of the American Immigration Act, with its Japanese exclusion clause, had somewhat the same effect upon Mission workers in Japan. Its approach filled us with various emotions. To us all it brought suspense, anxiety and strain. Many were afraid. Some wished to go home. Others met it as a challenge, and from the first rejoiced in the opportunity for service. However much they regretted the action of Congress—and every one here did feel regret, shame, humiliation—yet these could at the same time sense the need and the necessity for the ministry of good-will such as the missionary is qualified to render. We do not like to think what the present situation would have been, if in Japan there had not been the persistent preaching of the gospel of peace for all these years.

It is too early yet to judge the effect upon the future of this zero hour of the Japanese front. That there will be important effects we can not doubt. Mr. Tsurumi is being criticized for repeating at Williamstown that there "will be grave consequences." We know that there are grave consequences. The strain upon friendship, even if it is only strain, is grave. The effect upon trade, upon travel, upon every relationship between the two countries, is visible. In the mission field, our primary interest, of course, it is evident to all that all missionary service for a generation to come will be doubly difficult. So much for the grave consequences.

But there is certainly another side. I do not know about the future of trade relations, but as for missions, some significant facts are emerging from the uncertainty already. Missionary activity has never stopped when met by a difficult situation. The works of the Devil have more than once been seized and made to yield righteousness. I believe the present is a case in point. All unintentionally, the zero hour has begun new movements in missionary activity, the outcome of which can not yet be determined. A few of the reactions of Japanese Christianity are interesting and important.

At first, certain native Christian leaders demanded the withdrawal of all American missionaries and mission support. They were perfectly sincere. These men disliked Americans, and American church methods. They seized this opportunity, when there was widespread resentment against America and talk of a boycott of all American goods, to draw others around them, and free the Japanese Christian Church from what they felt were hindrances to its best development. We listened eagerly, but we could not feel that this was the real voice of our allies, any more than we could feel that the exclusion clause represented the will of our Christian friends in America. So we listened, and overwhelmingly came the "No." From every side came the voices of those who knew and appreciated the aim of Christian missionary service. And it seemed that almost more keen than their own sense of injustice and national insult was the eager desire of our Japanese friends to assure us that their loyalty to us was not changed. Thus passed the "missionary boycott" so quickly that it hardly needs mention, except in the effect it has had upon other trends of thought.

For out of this discussion came added impetus to the so-called "co-operation" movement. That is, the turning over to Japanese workers and organizations of more of the practical government of the missionary activities. This, in itself, is not new. It has been the aim of modern missionary work for a generation. It has been tried out in larger and larger

measure by the more influential Missions the last few years. The only question was the ability of the Japanese to take the responsibility, and now there has been roused the desire on the part of the many, so they are trying more earnestly than ever to prepare themselves. This is hopeful, for the great lack has been the scarcity of leadership and financial ability to administer the churches. There usually has been no question that the missionary, with his Western training and methods, could carry on the work more efficiently at first than the native workers. The missionary realizes better than does the Japanese how much effort and real sacrifice the mission money costs, and he is therefore more likely to expend it in ways that seem to him more judicious. It is sometimes difficult, then, for him to see the wisdom of giving over to his Japanese colleagues large shares of the management of the Mission and its funds. There is the other side to the question, however. The purpose of missionary work is not to build and maintain a strong church for the Japanese, but to help the Japanese build a strong church for themselves. No true missionary can lose sight of that ideal. And more and more we are seeing that only as we give over constantly increasing responsibilities to the Japanese are we fulfilling our mission.

I say this has been tried, and on the whole it has proved its value. Some of the best known men in the Baptist Mission are working under the direction of native pastors, and find the relation pleasant. It is a momentous step when a Mission gives the voice of authority to its native workers. It brings up many new problems, and causes some misunderstandings, of course. The path of co-operation is not altogether a smooth one. But in the experience of the different Missions that have made the venture, the gains far outweigh the difficulties. Their opinion is practically unanimous on this point. For leadership and ability develop faster under trial than they possibly can do without it. And the feeling of responsibility and loyalty to the work is greater, when the people feel that they are directly represented on the managing boards. As one of our own members in Shizuoka said, "Now we feel that we are guests of the Mission, but when we can ourselves support and conduct the church we shall feel that it is really ours, and we shall feel at home." Personally, I am not fond of that hymn which prays "Oh, to be nothing, nothing!" Some of us are near enough to that without singing about it. But there is a sense in which the missionary can rejoice when his work becomes unnecessary in a certain field, for that is the mark of his greatest success, to have trained others into independence. So we rejoice at this new impulse to give over to our Japanese associates every bit of responsibility that can reasonably be carried by them, and their willingness to prepare intelligently for it. It is the sign of healthy growth in missionary work.

Another sign of advance is the National Christian Campaign which is being launched this fall by the Christian Council of Japan. This is also another instance of the initiative and ability of the native Christian leaders. Dr. Chiba, the president of the Council, is a man of real power. Mr. Miyazaki, the secretary, is giving almost his whole time to this campaign. There are some representative foreigners on the committees, but they are there to assist and advise, not to dictate. It is the Japanese who have made the plans, and they will carry them out. It is a great united effort for the spread of the Christian gospel. It is patterned after the Interchurch World Movement in some respects, and after the drives of individual churches. But the Japanese have avoided some of the weak points in these movements. For instance, the Interchurch Movement made the mistake of putting the first emphasis on the financial side. In this campaign it is quite different. If one were to criticise at all, it would be that the plans for financing the work were too vague. The preliminary announcements of the program contain no direct reference to the financial side at all. The aims are stated thus: "To deepen and increase practical Christian living and faith; to double the spiritual and financial forces of the church both in quantity and quality."

The very fact that such a campaign is being planned and carried out by the Japanese leaders shows the spirit of progress on the Japan front.

One more thing I must mention, perhaps not a direct result of the zero hour, but closely related. This is a movement of even wider scope. It is an attempt to form a triple alliance between Buddhism, Shinto and Christianity. The newspapers have been playing it up as trying to found a new religion, through the union of these three. It is not that, but a seeking after some working agreement between these three strongest religions, for the uplift of the moral and spiritual ideals of Japan. It is unique, and interesting from several standpoints. First, its source. It grew out of the conferences called by the Government for Buddhist and Shinto priests and Christian ministers, to suggest ways of raising the "morale" of Japan after the earthquake experience. The Government has recognized the very great need for idealism and faith in this period, and has tried earnestly to bring them to the people. Through these meetings it became evident that there was much the three religions could do together. And the leaders began to seek some way of getting together in their common tasks. Then again, this is interesting as one more proof of the progress in Christian missionary thought in the last century. How many of the first missionaries would have recognized anything in the "heathen" religions with which they could join hands?

And most of all it is interesting and important as the greatest step that has yet been taken in Japan to eliminate competition and conflict and bring co-operation in the religious field. It shows the development of an inter-religional mind, which is perfectly possible, and is not treason to Christianity any more than the international mind is treason to England or Japan or New York City.

These are the prominent points in the situation of the Christian Expeditionary Force in Japan. You may wish to know what part your own overseas division has in these things. We have been assured repeatedly by our Universalist Japanese that there was no feeling in our churches against us as Americans or as missionaries. Our people have made special effort to be kind to the missionaries this year.

Our ministers have asked, and the Council is glad to grant, representation to the Japanese workers in the government of the Mission. We have not yet decided what is the best way to arrange it, but a committee is working on that. Soon Miss Hathaway will be leaving Japan, then we are all like babes in the wood—with little knowledge of Japan and almost no experience. We need the help and counsel of our Japanese ministers and people more than ever. We believe it will be a forward step when we give this added responsibility to them.

In the other movements we can not say as yet what part we can have. We are few and our Church is little known, but our ministers are known, and will find their bit to do in this as in other activities. They have already joined in the conferences for moral uplift, and in the new campaign for Christian living will have their message. And our people have all along had the sense of the value of all religions as contributing something to the whole of life. So they will be ready to join forces wherever possible with Buddhism and Shinto. And in the general struggle and advance they will be among the ones who make the zero hour yield victory.

There is one further effect of the zero hour, which is being felt by you in America as well as here, I think. That is, added interest and faith in your brother men in Japan. If the voice of the churches and other organizations speaks truly, it is so. And we rejoice, for it means so much. It means you are closer to us to-day than ever before. It means you are reading, and thinking of us as real people over here, "of one blood" with you. It means you will do your utmost for the reversal of the policy of selfish nationalism recently exhibited in America. And it means you will recruit the forces that are working here for the Christian ideal. Never will your prayers, your friendship, your missionary investments, find a field of greater need than the Japan front to-day. May you seize the opportunity there as we are trying to do here, that through our combined efforts the zero hour shall not have spelled defeat.

Talking for Japan over the United States

Hazel I. Kirk

SOME time ago the editor of the *Leader* wrote a very interesting series of articles for the paper about "Cruising Around These United States." He is not the only Universalist who has had that pleasure, though my cruise was perhaps much more limited in scope than the above title would seem to suggest. I did, however, have the great and happy privilege of talking for Japan over quite a section of our country and to a large and representative part of our Universalist people in the East and Middle West, and in a small portion of the South.

I started in soon after my return to America on furlough, and kept it up until the middle of August, with various resting-times in between. My speaking has been, not to raise money for our work in Japan, badly as we need it for carrying on the Mission there, but to arouse interest and enthusiasm for this, our first and only venture into the great field of foreign missionary endeavor; to make the "indifferent different" if possible: to inform, to enthuse, and to inspire our members to catch a larger vision of the possibilities of work for the Master in the Sunrise Kingdom.

Three of my trips were long trips, the last lasting eight weeks, the second three weeks and the third two. They were not pleasure trips, albeit there is always a great deal of pleasure in visiting Universalist folks, and there is no finer hospitality in the world than that extended to our Church representatives when visiting their brethren; they were trips that meant hard work, much traveling by day and by night, great weariness of body and greater weariness of mind, but running through it all like a thread of gold was the thought that thereby I was at least making our Japan Mission more real and vital to our people, and serving my Master here on the homeline with the same joy with which I had served him on the frontier.

Taking all the gatherings of various sorts at which I have spoken during the year, I have "witnessed for Japan," in good Orthodox parlance, about a hundred and fifty times, perhaps a few more than that. I marvel at some of our friends who have heard me speak over and over again, and still come to listen. It is a testimony, not to the speaker, but to their interest in the subject, and is more encouraging than they have, perhaps, dreamed. It is a subject that should be fresh with us all, for Japan is not a static nation, nor is the Christian work there static. Nay, in the fifty odd years since it first started it has permeated every part of Japanese life, and influenced the nation in ways that are not always realized or recognized.

I have been glad over and over again that it was my good fortune to work in our foreign mission field. Truly my lines fell to me in pleasant places, and if I had my choice of all the mission fields of the world in which to labor, I would unhesitatingly choose Japan. The reasons are many, too many to name here, but a few might be mentioned—the extraordinary opportunity of helping to mold the thought and ideals of such a progressive and outstanding nation; the appreciation of the people; the peace and safety of living in a land of such marvelous beauty; the joy of bringing hope and uplift to a people whose religion has been one of negation and pessimism; and the firm belief that Japan needs Christianity in order to develop to her highest possibilities and to make her most worthy contribution to world advancement and world progress.

It has been my desire to make our friends across the Pacific live for our Universalist people, to show them in their daily living and their serious thinking, to somehow bring them closer to us here in America and make their lives and their desires and their aspirations real. Some people have been kind enough to say that I have done this, and that our Mission and

our opportunity have been set before them in a new light. If so, it is reward enough for the toil of the past year.

Everywhere I have been received with cordiality and friendliness, in many places with enthusiasm. In only two of our churches, to my knowledge, was I refused a chance to present our cause. Sometimes there was passive acceptance of my coming, often real enthusiasm, and always a "willingness to be shown" that made my task easy and my message more effective. Everywhere was there unfailing courtesy and kindness, and in many places I had the gratification of seeing tolerance change to animation and eagerness. Many people were frank in saying they were not interested in mission work, especially foreign mission work, and many of these same people professed to have changed their ideas through a new knowledge and understanding of the people and the work.

In a number of places I heard great gratification expressed at seeing some one representing, even unofficially, our denomination as a whole, and it was brought home to me over and over again how worth while these visits are, especially where they are not common. In one place I was told that I was the only denominational representative that had visited that church in nine years.

I have spoken to all sorts of audiences, Sunday morning congregations, Mission Circles, Clara Barton Guilds, Sunday schools, departments and classes, parish suppers, Y. P. C. U. meetings, district meetings, public Mission Circle meetings, joint meetings of men, women and children, banquets, conferences and conventions, as well as three weeks of Institute work at Ferry Beach and two at Murray Grove. Besides speaking six times at our National Convention at Providence, I have spoken at State Conventions in Maine, Massachusetts, Vermont, and New York, and have had to refuse numberless requests for other addresses. Except in cases of a conflict of dates or of being out of the city or the state, I have not refused a single call that has come to me. It has been a happy service, gladly and willingly rendered. My audiences have ranged all the way from a dozen to several hundred, the interest and enthusiasm ranging also.

On the longest trip, undertaken with the backing of the General Convention, I visited New York, Ohio, Illinois, Indiana, Wisconsin, Minnesota, Iowa and Michigan, speaking in forty-one of our parishes, giving "fifty-seven varieties" of addresses along the way. It was taken at a rather bad time of the year, but the weather man was kind, and the trip a success from the standpoint of attendance and co-operation and interest. There were many encouraging "changes of mind" evidenced on this part of my cruise, which I hope will bear fruit later on. I had the pleasure in Detroit of lunching with a former St. Lawrence classmate whom I had not seen for nine years, and everywhere old friends rose up to give me welcome. Fire threatened to interrupt our meetings in one city, but the spirit of the pastor animated his people to get ready in three short days so the meetings might take place as scheduled, and they did.

One very delightful part of this visitation was a return to my Alma Mater (St. Lawrence University) for the first time since I graduated, and I was privileged to speak to the students at college chapel, as well as to address various other gatherings at church and theological school.

After four busy days at home I started southward, speaking in New York, Pennsylvania, Maryland, Washington, and North Carolina, touching at thirteen different places and speaking nineteen times. At one church I met a young woman of the same surname as myself, a good Episcopalian, who had been attracted by my name and wanted to meet me. It is interesting to note that this sister, who could not stay for the whole of my meeting, left a dollar with one of the ushers toward my expenses, paying thereby an eighth of the whole offering received from over seventy people. If our Universalist folk were as generously inclined as these more Orthodox brethren we would have no financial problem in our Church.

I had the pleasure on this trip of meeting one of our former Tokyo church members, who came to this country on business shortly after I went to Japan. He had been stricken with tuberculosis, that dread disease which every year claims so many Japanese victims, and for two years had been putting up a magnificent fight for life, a fight which he seems to have won, and he was leaving for Japan a few days after I saw him.

In another city I was surprised and pleased to meet a former neighbor from my old church.

These two trips more than paid for themselves. Everywhere, or nearly everywhere, people were apparently glad to give something toward the cost of such a trip, especially when the request came after I had spoken. Ohio was particularly generous, and the open-handedness of the people there helped on expenses where no contribution was received. I was very much touched by the spirit shown in North Carolina. Because of distances and scattered parishes the cost in this state was larger in proportion than anywhere else, yet the entire expense was met by these loyal Southern folks, who are all in our *mission* churches. The little children at Miss Powell's church at Inman's Chapel came to all three meetings there, each time bringing pennies clutched in their tiny fingers, and when the three offerings seemed to the people still a bit scant, out of their joint treasuries they voted enough to give me five dollars toward the cost of my coming to them. Truly the widow's mite was exemplified over again, and it is a lesson to our larger and more well-to-do churches in the North who are so much more able to give than these poor mountain folks.

My last trip was to Maine, where I visited nine parishes and spoke ten times. On this part of my cruise I had the pleasure of meeting a class of girls, named for me, who have been faithful friends and loyal workers during the years that I was in Japan. My Maine trip ended with unexpected abruptness and I came home, to speak afterwards at a few local meetings and two State Conventions.

I do not know what these peregrinations will result in to our work. I hope and believe that it will mean greater interest in the work and more generous contributions for its maintenance and advance, and

if people are interested the gifts of money follow as a natural sequel. It is all a matter of education. If you are not up in a thing you are likely to be down on it. Our task is to get our people "up on" our Japan Mission, then we shall not need to beg for funds, but they will flow into our coffers as a matter of course. I believe we shall see some fruit in a quickened interest and enthusiasm among our constituency. I think some of our people see the work in a clearer and more hopeful light, and, seeing both the opportunity and the need, will be more conscious of their responsibility, and even more of their high privilege, and will "carry on" more loyally than before.

"What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altars go?
This is our faith tremendous,
Our wild hope who shall scorn?
That in the name of Jesus
The world shall be reborn."

It is a wonderful thought that we are chosen to help bring that rebirth to pass. By the faithful doing of our task in the Empire of the Rising Sun we shall help the world move that much nearer to its goal. Dare we fail to do our part?

Perseverance in Philanthropy

George Ezra Huntley

WE turned our thumbs up for the orphans. We decided to let them live and to give them a decent opportunity for education and self-support. If some evil spirit had taken possession the other day of the attendants at a single meeting and caused them to vote to abandon the children of the Near East, most of the relief work done during the last decade would have counted for naught. Fortunate are those needy ones that they have in America friends who are not only influential but very persistent.

Forty men, representing the principal denominations of the country, convened for a "religious leaders' conference" to determine the attitude and activity of the Churches toward the surviving refugees. In some ways it was a unique gathering. Perhaps it would be impossible for any other cause to assemble so large a group of widely divergent religionists and hold them for two days in perfect fellowship. At any rate the statement was made by the chairman, Dr. James L. Barton, and reiterated by many speakers. The fundamentalist and the progressive sat side by side, partners in sympathy and generosity; the orthodox and the heretic smiled across the table; I myself felt entirely comfortable when embraced by the professor of a High Church theological school and noticed no incongruity between his Episcopalian vest and my plain Universalist garb.

The great men of the American Churches were there: the Rev. Charles S. Macfarland, moving spirit of the Federal Council, the Rev. John M. Moore, called the strongest of Baptist preachers, Dr. Henry H. Meyer, molder of Methodism, the Rev. William C. Emhardt, leader of philanthropy in the Episcopal Church, the Rev. B. S. Winchester, pioneer in religious education, and many others of equal rank. Editors abounded, and it was fine to see Dr. Lynch of the *Christian Work*, Dr. Best of the *Continent* and Leinbach of the *Reformed Church Messenger*, and the editor of the *Universalist Leader*.

This meeting was held at the Hotel Gramatan in Bronxville, New York, a castle on a hill, yet so homelike that one wished to be more than a transient guest. I am told on good authority that the entire bill for our entertainment, as well as for our railroad fares, was paid from a single purse, and I suspect that it belonged to the same gentleman who five years ago sent my companions and myself to Egypt and Turkey for personal investigation.

The Executive Board of the Near East Relief desired, not to liquidate suddenly their enterprises in the Near East, but to continue their care of the refugees, especially the orphans, until they might be prepared for normal life. It would be futile, however, to fix upon policies without some assurances of support, and nine-tenths of the support for this philanthropy must come from the churches of America. This conference was called, therefore, for heart-to-heart talk about what has been done, what is now being done and what is to be done.

The opening sesions of the conference were devoted to reports of conditions and activities over-seas. After the preliminary address of Dr. James L. Barton, vigorous veteran, president of the Near East Relief since its inception, Secretary Charles V. Vickrey paid a tribute to the Christian missionaries without whose co-operation the work of relief never could have been done, testified to the high character of the men and women who had volunteered for service, and declared that the missionary motive, that is a desire to give something more than mere continued life, had never been absent from the efforts of his organization.

Three leaders of great power, just returned from the East, made a profound impression—Mr. Barclay Acheson, Mr. Charles T. Fowle, and Captain A. E. Yarrow. Here was no weak sentimentality. Here was no hesitating, ineffective trifling with a great problem. These were red-blooded men, men who have known the details of a supreme tragedy and who have given their lives gladly out of Christian compassion. Among the important facts brought forward were the following: The inertia that has characterized the East is now going or gone; this is a day of unprecedented opportunity if a satisfactory plan for civilization can be suggested; the Greek Government is spending more for care of the refugees than all the rest of the world combined; Greece, Russia and Syria all are stirring with new aspiration; the Near East Relief is striving to meet the new needs and to make a far-reaching contribution to the life of the Orient.

The work of the orphanages was set forth in detail. Not only are the children fed and clothed but they are taught useful trades and given the

rudiments of religious education. The institutional spirit is avoided and every child is made to feel that he is in the care of friends. It is necessary to study individuals very carefully, distinguishing between the twenty-five per cent who are least competent, the twenty-five per cent who are most competent, and the fifty per cent who are between the two.

The problem of the discharged orphan was described as exceedingly difficult. Because of lack of funds, thousands of boys and girls have had to be discharged prematurely and their fate has been unspeakably sad. Many have died. Many have become hangers-on at the camps, where their condition, from both a physical and moral standpoint, has been deplorable. There is especial need of funds for the coming winter so that other orphans, too young to be turned out homeless and friendless, may be retained at least until another summer.

It is important to know that the different religious forces in the district, formerly jealous and hostile toward each other, now have become united for co-operation with the Near East Relief. At a recent gathering in Jerusalem, until recently the city of constant strife, representatives of eighteen sects gave their approval to a Golden Rule program.

The second part of the conference took up the question of work on this side of the water, such as the adaptation of the organization to present conditions and the securing of necessary funds. Dr. Barton said that when certain American citizens first bestirred themselves because of Armenian needs it was supposed that efforts would cease after the first hundred thousand dollars had been raised; and that the work had been carried on year by year only as necessity developed. Now the question is, "Shall we liquidate at once, or shall we adapt ourselves to the changing needs and continue until the present orphans are prepared for self-support?" Captain Yarrow and Mr. Fowle gave it as their judgment that in three or four years more the Near East might properly retire, but that for it to desert its charges at this juncture would be tragic.

Representatives of various denominations spoke at length, but not one counseled any present lessening of effort. Pledges of continued support were spoken or implied by all. Thus it became appropriate to discuss details of methods, and highly interesting addresses were made by the Rev. John W. Mace on the plans of the field department, by Mr. G. D. Morris on publicity, by the Rev. Clyde F. Armitage on church co-operation and by Miss Ruth Brown on the part of the Sunday schools. I think the visitors were deeply impressed by the ability and evident consecration of these who spoke for the Near East Relief. I judge that the workers on this side are ready to match in sacrifice and devotion those who are chosen for service across the waters.

The conference proper closed with the consideration of the report of the committee on findings, of which a dynamic man, Dr. Sherman L. Divine, was chairman. The following recommendations were made and, after much discussion, adopted: (1) That present efforts should be continued until the need passes. (2) That the educational policy of the Near East Relief be approved. (3) That co-operation with native Christian workers should be sought. (5) That the budget for the next year should be $7,000,000, with the understanding that in the future it should be gradually diminished as circumstances warrant. (5) That the spirit and purpose of Golden Rule Sunday be approved.

Much consideration was given to the matter of Golden Rule Sunday, which is to be observed throughout the world on Dec. 7. Every family in America and in other co-operating countries is asked to substitute for its usual dinner a very simple one such as is served to the orphans in the Near East, and to contribute to this organization the amount saved and as much more as possible. It is expected that several million dollars will come from this plan.

In connection with the conference the first of a series of Golden Rule dinners to be served in the principal cities of America, probably three thousand, was given in the Roosevelt Hotel. The great ball-room of this marvelous new palace was freely opened for the occasion, and in it two thousand people were seated to partake, not of any sumptuous repast of rare viands, but of a little rice, macaroni, coarse bread, prunes and cocoa. After the feast (?) we were able to credit the statement that an Armenian orphan could be supported for seventeen cents a day. Though our stomachs may have been somewhat empty when we left, our minds were well filled. Dr. John H. Finley, editor of the *New York Times*, was toastmaster and displayed precisely the tactful amount of both wit and wisdom. Among the speakers were representatives of a large number of labor and commercial organizations, who pledged co-operation, Mrs. Percy V. Pennybacker, of the Federation of Woman's Clubs, who presented in story form the ideal of Golden Rule Sunday, and Dr. Harry Emerson Fosdick, who made us feel that perhaps after all the ethics of Jesus were sound and worth trying. Dr. Finley said that Dr. Fosdick had been called the successor of Henry Ward Beecher and Phillips Brooks as the great American preacher, but that if either of those orators were alive to-day he would have to exert himself to keep up with this new master of insight and eloquence. We felt that the somewhat embarrassing introduction was justified by the address that followed.

At this conference the representatives of the Universalist Church were treated with extreme courtesy and consideration. The advice of the editor of the *Leader* was sought on important points. I was honored with appointment on the committee on religious education, which is confronted with a most important and delicate task, that of insuring moral and spiritual training to the orphans and at the same time teaching them to be loyal to their own native churches.

Our denomination has been very generous in its Near East contributions, giving more than others in proportion to its numbers, and sustaining interest after the appeal has lost the charm of novelty. Our Sunday schools especially have made a noteworthy record. I left the Bronxville conference convinced that for the present there must be no diminution of our efforts. It is to be hoped that our people everywhere will share in the observance of Golden Rule Sunday—adding to the Sunday school offering at

Christmas whatever amount they save by the sacrifice. There should be in addition an increasing number of "adoptions" at $60 each. These gifts, combined with what the children contribute, should make our Christmas offering the largest that we ever have had.

Thumbs up, the signal of mercy, for the orphans of the East!

Cruising in Convalescing Countries

XIX What Conservatives Can Say for Themselves

John van Schaick, Jr.

NOT on the principle that we ought "to give the devil his due," but out of a conviction that there is more to be said for Conservatives than some of us are willing to say, and more than most of them know how to say, we devote a chapter to this singularly maddening but important group, so largely represented in the Liberal Church.

Lord Eustace Percy appeared before the American Seminar at Toynbee Hall, London, and spoke on "Conservatives." Lord Eustace Percy is a good expositor of anything he takes up. He is an intelligent man, frank and honest, has good will, and is liked by political opponents in both Liberal and Labor groups. He belongs to one of the oldest and most powerful families of England. He is the seventh son of the seventh Duke of Northumberland, has been in the diplomatic service, and is now in the Foreign Office. He was once attached to the British Embassy in Washington, and was on the British delegation at the Versailles Peace Conference. He is a younger brother of one of the most hated, unbending, and even fanatical of all the Conservatives, the present Duke of Northumberland.

Lord Eustace began by saying that there are two attitudes toward politics in every country and every age.

"The differences between parties," he continued, "are differences of states of mind. Parties rarely have consistent policies. Parties divide on mental attitudes.

"In the old days this difference could be described as a difference between those who believe in the principle of liberty and those who believe in authority.

"As personal rights have been secured, a change came. Authority often rescued liberty.

"To-day the difference can be stated as one between people who think in terms of the commonwealth, union, government, and those who think in terms of individual rights.

"In the Lincoln-Douglas debate Lincoln was insisting on the Union. The house could not stand half slave and half free. Douglas was using the catchword, 'popular sovereignty,' the rights of this or that section rather than the rights of the community as a whole. Lincoln was the Conservative, Douglas the Liberal.

"Lincoln answered in classic form the whole doctrine of self-determination. As Lincoln defined it that doctrine was, 'If one man chooses to enslave another, a third has no right to interfere.' In politics it is illustrated by the tendency to form blocs.

"The Conservative sense of unity and government is what brought about the downfall of their coalition with Mr. Lloyd George. The Conservatives revolted against the history of our acts in Ireland. The Conservative Party was in favor of keeping union with Ireland and repressing revolt. They felt that the efforts of Lloyd George were bungling and haphazard, the wrong people were repressed, the wrong houses burned, fits of violence alternated with fits of negotiation, the ideal of strong, steady government was debased."

This is a better statement than that of the Duke of Northumberland. As the "Gentleman with the Duster" quotes him in "The Conservative Mind," fresh from the press, he says: "In all those things which are essential to good government, the Irish are an inferior race. No evidence exists that the Irish can rule Ireland wisely or well, and there is sufficient evidence to prove that they will use Home Rule to attack England and disrupt the Empire." So the Duke is making speeches alleging that large masses of the Irish have broken away from the priests, working hand and glove with the Bolsheviki, and using the methods of the assassin, "that daily work, thrift, domestic happiness and kindly intercourse with neighbors have no satisfaction for the modern Irishman."

Lord Eustace Percy asserted that the great acts of social reform were put through by Conservatives, who refuse to legislate piecemeal or for a group or class, but enact laws for the nation. In 1875 they passed the consolidating health bill, in 1890 the consolidating housing act, in 1902 the consolidating education act. While the Labor Party is made up of a few revolutionists, its strength is drawn, he explained, from those who look at government much as Conservatives do but think Conservatives do not move fast enough, and of Liberals who think the Liberal Party is not going fast enough for particular rights or particular classes. Therefore the Labor Party is a coalition and may split apart.

"The Conservative Party is always weakest," he said, "in thinking of individual interests. It is always strongest in thinking of the community as a whole. It is wrongfully identified with the protection of property rights as contrasted with human rights. It is keen about all rights, rights of property, the right of a man to work at a trade he chooses, the right of a man to travel from Land's End to John O'Groat's. It believes that you must take all rights as you find them and use them for the good of the community. Almost invariably if you examine any set of rights you will find that they serve the community and they had better not be taken away. Take the ground rent landlord who it is alleged performs no service at all. When you come to eliminate the slums, you find it far easier to deal with a section

built up on one estate than with a multitude of small free-holders. The problem of city planning and housing improvement is the problem of getting rid of the small free-holder. The big owner applies zoning, city planning, model housing. He renders a service. Perhaps if all the land had been in the hands of the State this duty might have been better performed, but the Conservative point of view is that the big owner performs a service.

"We have created an industrial community in place of the old rural community. We have created property rights unrelated to the type of society they produce. The bond-holder, the share-holder, is totally outside the society of the factory which produces the goods. We therefore have rights unrelated to any social relations. The Conservative type of mind does not seek, like so many schemes, to give benefit to this or that section. If one class gets depressed, other parties hand out old-age pensions. To Conservatives this is unhealthy social reform. The Conservative idea is that by using the social powers of the government, you must create a more united society."

I questioned him on this point. He asserted that the Conservatives did deal with social evils, but from the standpoint of society as a whole. His theory is strong government, discipline, authority, with definite obligations on each member of the community. I do not see how this differs from the pre-war German ideas of government, where, of course, housing, sanitation, poor relief, etc., were organized admirably. He asserted vigorously that there is no such thing as human brotherhood outside the limits of a strong political community. One can easily corrupt a system of government.

The Conservatives would not ask, concerning an extension of suffrage, as to the right involved but as to the effect it would have on the good of the country. No other election had harmed England or Europe as much as that of 1918, which brought Lloyd George back into power, and this election came after the granting of votes to women.

The evils of the League of Nations came from a mingling of Conservatism, which wanted to create it as an agent of the nations, and American Liberalism, which tried to make it something above the nations, charged with high moralities.

As to India, Ireland, and all other parts of the British Empire, he was for dominion status but strictly within the empire, "making the empire a real community."

Lord Eustace Percy's exposition of Conservatism might be summed up in : (1) A Strong Nationalism. (2) An Unselfish Imperialism. (3) Holding to Present British Institutions and Constitution. (4) International Co-operation. (5) Conserving All Existing Rights. (6) Social Improvement by the Power of a Strong, Just Government.

Disraeli hit it off in a telling phrase still quoted: "The maintenance of our institutions, the preservation of our empire, and the improvement of the condition of the people."

I know how dangerous it is to generalize, but it seems as if Conservatism is for the Constitution as it is, Liberalism for changes it thinks needed, Socialism, which must not be identified with the present Labor Party, for a totally different order.

It may well be doubted if there would be so many red revolutionaries in the world if all Conservatives had the same sympathy with the masses of the people evident in Lord Eustace Percy, and which a Labor leader told me is genuine. In atmosphere and spirit there is unquestionably a wide difference between him and his brother, the Duke of Northumberland. The one is the scholar sincerely anxious for the well-being of mankind. The other is the ex-member of the Grenadier Guards, honest but intensely narrow, contemptuous of social reform, harsh, hard, and imperious, whose speeches sound like those of a man whose strongest reliance is on the troops.

In closing Lord Eustace said that the Christian Church is the highest, loftiest community which has existed or can exist. The Conservative Party draws a strict line between religion and politics. It believes that politics is not the agent for the redemption of man. Misunderstandings arise from the fact that so many make politics a religion, believe it is the only religion, and that progress is retarded by the fact that man has any other religion.

"The Conservative attitude," he said, "places its emphasis on citizenship, and looks to a communion of faith to build that city nations do not build, but into which nations eventually will bring their glory and their honor."

Why Honor Murray on All Souls Day?

John Clarence Lee *

JOHN MURRAY, the apostle of Universalism in America, first arrived in Gloucester November 3, 1774—150 years ago. This was his first regular pastorate and he was the first pastor of this church. Here he was ordained and here he ministered for nearly twenty years. It was in Gloucester that he gave to Universalism "a local habitation and a name."

John Murray was the Christopher Columbus of the larger faith. Prior to Columbus many geographers had dreamed of the western continent. He put it on the map by a daring voyage. Prior to Murray many seekers after God had dreamed of the universal triumph of His love in the salvation of mankind. Murray organized this faith into a living force—"the power of God unto salvation to every one that believeth."

In Gloucester a band of believers, converted by Relly's "Union," had encouraged one another since 1770. And since that same year, John Murray had traveled hither and yon, preaching as he found ears

*Pastor of the church founded by Murray at Gloucester, Mass.

to hear, yet a wanderer from Baltimore to Portsmouth, with no settled abode.

When the Gloucester group, headed by Captain Winthrop Sargent, urged him to dwell among them and be their teacher, he wrote:

> "November 3d (1774), I repaired to Gloucester, and was received by a few very warm-hearted Christians. The mansion-house, the heart of the then head of the Sargent family, with his highly accomplished and most exemplary lady, were open to receive me. I had traveled from Maryland to New Hampshire without meeting a single individual who appeared to have the smallest idea of what I esteemed the truth as it is in Jesus; but, to my great astonishment, there were a few persons, dwellers in that remote place, upon whom the light of the gospel had more than dawned. The writings of Mr. Relly were not only in their hands, but in their hearts—the Father of their spirits rendered them harmonious to their understandings."

And thus it was that laymen and preacher united their power in faith and works; organized the Independent Christian Church in Gloucester; erected the earliest distinctively Universalist house of worship; adopted articles of association; wrote and signed the Charter of Compact, which was adopted as the model for other Universalist churches; and sent the preacher forth on annual missionary pilgrimages, to sow the seed and reap the harvest of believing souls. Churches were organized; new ministers ordained; Winchester and Ballou and Ferris all followed the leader and themselves became leaders in the glorified kingdom of universal love. It is indeed a good and significant thing that the mighty Universalist Church in America is now observing this All Souls Day, on the one hundred and fiftieth anniversary of the first shining of the light in the lighthouse on Cape Ann.

Our Prayers Together

Margaret Denton

Saturday, November 8

Pray without ceasing. 1 Thess. 5 : 17.

Prayer is so generally thought of as either a special petition for blessings to come or an expression of gratitude for favors that are past, that it is difficult for us to realize that "to live" should be synonymous with "to pray." Prayer in its larger, truer sense is any desire or deed that brings us into closer touch with God.

Our Heavenly Father, as Thy Son taught his disciples, teach us to pray. Help us to know that real prayer is not momentary but unceasing. In the busy hours of labor, may we think of Thee. May we realize that we may draw at will from infinite stores of wisdom and love. *Amen.*

Sunday, November 9

And when he had sent the multitudes away, he went up unto a mountain apart to pray; and when the evening was come, he was there alone. Matt. 14 : 23.

Christ, who gave so richly of himself, often felt the need to be alone with God. It is only when we are freed from the entanglements of other personalities, relieved for a moment from the cares and perplexities of the day, that we can turn for strength and comfort to the infinite and inexhaustible Giver of all gifts.

"As the dewdrop slips into the shining sea," O God, so may we lose ourselves in Thee, glimpsing that peace which passeth all understanding. Help us to go apart often like our Master. May we realize that it is not running away from hardship and danger, but fitting ourselves to go back to serve with power. *Amen.*

Monday, November 10

But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Matt. 9 : 36.

Christ's love for humanity was so all-absorbing that as a shepherd he yearned to care for and comfort all his flock. Such love is impersonal and unconditioned; it seeks to lift all burdens and to share every joy.

We pray, O God, that we may approach that gentleness, that infinite compassion, which Christ felt for every living creature. May the grace of our Lord Jesus be with us all. *Amen.*

Tuesday, November 11

The good man out of his good treasure bringeth forth good things; and the evil man out of his evil treasure bringeth forth evil things. Matt. 12 : 35.

Circumstances are not easily altered, but our attitude toward existing conditions is largely in our own hands. In the following passage from Ruskin it is brought out that the search for beauty in the most unlikely places is seldom unrewarded: "Nay, the ugly gutter, that stagnates over the drain-bars in the heart of the foul city, is not altogether base; down in that, if you will look deep enough, you may see the dark serious blue of far-off sky, and the passing of pure clouds. It is at your own will that you see in that despised stream either the refuse of the street, or the image of the sky. So it is with almost all other things that we unkindly despise."

Give us, O Lord, that spiritual vision which uncovers in the most apparent ugliness some glimpse of Thee, who art altogether lovely. *Amen.*

Wednesday, November 12

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. John 20 : 29.

Thomas' refusal to accept Christ's reappearing, the historic example of incredulity, is significant not as an illustration of honest doubt, which is usually admirable, but as an instance of the lack of vision, of the inability to see the goal ahead rather than the

immediate step forward which is characteristic of a certain type of mind. As one of that little group which had the inestimable advantage of intimate daily contact with Christ, Thomas must have known that the desired consummation of his Master's life was a victory over the grave. He had watched the unfoldment, the steady overcoming of obstacles, and yet with such a background of achievement, he remained skeptical.

Are there not many of us who, like Thomas, have to be shown each successive step, in order to retain our confidence in the onward march of the Christ ideal?

We ask of Thee, O God, that we may have sufficient faith in the ultimate victory of good, so that we will look forward with trust and courage to its attainment. *Amen.*

Thursday, November 13

He that findeth his life shall lose it; and he that loseth his life for my sake, shall find it. Matt. 10 : 39.

It is doubtful if any one word appears more frequently in current periodicals, those indexes to popular thought, than "self." "Self-expression" and "self-development" are slogans which are constantly before the public eye. Our literature, our dreams and our educational ideals all bear witness that this age is intensely subjective.

One turns in contrast to the teachings and example of Christ, the greatest and most far-reaching personality throughout the ages. From him we learn that growth results from the losing of one's life, the forsaking of personal desires for the realization of the larger good.

Teach us, O Father, that giving, not grasping, is enriching, and that the generous outpouring of one's self is not loss but gain. *Amen.*

Friday, November 14

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. 2 Tim. 1 : 7.

In a world that is beset with fears, in a time of ever-increasing perplexities, it is well to remember that God has given man a heritage of peace and power. His limitations hedge man in on every side, but when he turns to God his strength is manifold.

May we, Lord, reflect in unlimited measure Thy bountiful gifts, and may we attain that peace which comes from trust in Thee. *Amen.*

Attempts at Interpretation

X The Challenge of the Inevitable

Frederic Williams Perkins

THE perennial recurrence of old issues in new forms is one of the fascinating incidents of the history of thought. They are issues which can be neither evaded nor solved. They simply shift their names and regions of emergence. Each of the contending positions is based on experiences valid and incontestable. Each contains so much truth as to lead its champions to claim for it the whole truth. To the partisan mind—and most of us are natural partisans by virtue of a temperamental slant toward one or another of the differing faces of many-sided truth—established fact and questionable inference blend into uncompromising dogma. Extremists forget that a position may be right in what it affirms and wrong in what it denies.

The easy method of solving thought issues by canceling factors that mar the symmetry of a closed scheme is grossly unscientific as well as an impoverishment of intellectual richness and spiritual vitality. Fortunately what can not be solved in thought can be solved in life. No man need wait for a final answer to the old question, "Which came first, the chicken or the egg?" to use hens for laying eggs or eggs for hatching chickens.

The old controversy between Divine predestination and human free-will raised one of those issues which can be neither evaded nor solved. If philosophical acuteness could have settled it, the question would long since have passed out of the field of debate. Each position rests on experiences and intuitions that have that most valid of warrant—that they successfully resist all efforts to destroy them. The defect in Calvinistic predestination was not in its conception of God as sovereign but in the moral character of the Sovereign. That hideous immorality of the Divine purpose could be overthrown; but the conception of God as Sovereign Will, the ultimately unconquerable Power of the universe, remains as the basic element of any abiding religious interpretation of the riddle of existence. And equally abiding is the conception of human freedom. The cosmic sweep of natural law in a universe inconceivably immense may seem to nullify it. The constant discovery of mechanistic details may induce almost irresistibly the mood that interprets the human soul as but a subtler mechanism rather than the clue to the Power that operates the machine. Yet, logic or no logic, with the confirmation of reasoning or in spite of it, human consciousness insists on acting as if it were free and were thinking God's thoughts after Him. To call that intuition a delusion is pure assumption, having nothing to justify it except our inability to reconcile freedom with the sovereignty of the Divine. Grant the inability. But since when must the meaning and richness of the universe be clipped to fit the limits of human comprehension?

Life, however, can reconcile what eludes thought. It was said of Calvinistic theology that it marked a great advance in the significance of man when he became important enough for God to damn him! Logically Calvinism should have bred a race of craven slaves, cowering helplessly before an imminent and unescapable doom. Practically it bred a race of heroic freemen, to whom personal fortunes were as

nothing compared with doing the will of the Omnipotent. This is no apology for the Calvinistic scheme. It was doomed by the Christian consciousness that it so hideously outraged. But in its majestic central conception of the Sovereign God, whose universe is framed and braced and whose destinies are controlled by His invincible will, and in whose service is perfect freedom—the soul of a universe wherein a man stakes heaven and hell on his individual acts—it stands like the shadow of a great rock in a weary land of "finite Gods," "Gods in the making," "Gods that are the totality of human striving after the highest." All that gives these human fabrications meaning and prophetic power is that they are answers to the ceaseless call of the Sovereign Will to enter into His life. The eternal "I am" is the implied background of the shifting "may be" of human gropings, else religion is but an effort to lift by tugging at one's spiritual bootstraps. Man is never greater than when he is conscious of his own littleness, never surer of his own worth than when he believes himself to be involved in a Divine partnership whose ultimate purposes and fortunes are under a higher control.

The ancient issue of predestination or free-will does not bulk large in present day discussions, not because it is settled but because men are not thinking of human problems in terms of scholastic theology. The issue, however, has disappeared in one form only to appear in another.

The steadily enlarging discovery and understanding of the forces of the external world have created a new determinism more encompassing and unescapable than that of the "Divine decrees." History, economics, biology, sociology, psychology, are being rewritten and reinterpreted in terms of the molding pressure of external environment or the compulsion of heredity. "Geographic determinism," "economic determinism," "mechanistic determinism," "biologic necessity"—these are the shibboleths of the new predestination. There is something awesome and paralyzing in the spectacle of man set in the complexes of such mighty and seemingly careless powers. Moral weariness can easily degenerate into a sense of moral helplessness and hopelessness. But to moral heroism they may present a different guise.

Instead of foes of moral endeavor these inevitables may appear as invincible allies. Instead of mockers of ideals and dreams they may be the sure instruments of fulfilment. Reliance on God, instead of being the rare vision of the mystic on the transfiguring mount, may become the daily experience of the toiler in the dusty plain as he grasps the sure weapons by which God determines the issues of life. Once again, the heroic life can solve the problem before which the keenest intellect confesses bankruptcy. Man's moral worth is proved as he responds to the challenge of the irresistible forces of the natural world.

The historian, James Truslow Adams, has recently registered a telling protest against the assumption that a recognition of the resistless play of cosmic forces compels a denial of the reality of human freedom and conscious direction. "Geography, economics, biology, psychology, sociology, and the other sciences have enormously enriched the content and conception of history. History can never again be written as the record of the acts, desires, caprices, of a few leading men, and their effects. . . . But are we not in danger of making too much of the environment, understood in its broadest sense, and too little of the chief actor in our drama, the self-conscious individual man, whose reactions to that environment form the real theme of our story? No doctrine is held more in contempt at the present time than that of the 'great man in history.' It will probably never be held again in its old form; but have we not reacted too far? It is true that no individual, no matter how vast his apparent historic importance, can alter the historic process in *any* direction he might choose; but because he can not make himself felt unless he is in harmony with the social forces of his time, are we to assume offhand that those forces accomplish everything and that the influence of the 'great man' is wholly negligible? May he not give just the deflection at any given time which may set those in a direction which they would not otherwise have taken, with incalculable results?"

Take the new science of geography as a study of the influence of man's physical surroundings on the spread and development of civilization. The boy who noted that large rivers have a way of flowing by populous cities had caught a glimpse of geographic determinism. It is a fascinating study. It has transformed the earth's surface from a curious, meaningless mass of configurations, impressive but inert, into a living organism prophetic of human fruitage after its kind. Look at the map of the North Atlantic. To the north of the belt of brave west winds in the "roaring forties" lie the stepping-stones of the "Viking route"—the Faroe Islands, Iceland, Greenland, with perhaps another destroyed by volcanic eruption in the Middle Ages.

Easterly winds prevail, and from Iceland on the down-flowing Arctic current leads to the coast of Canada and New England. To the south lie the regions of the trade winds and the westward flowing equatorial current, luring to the Canaries, the Azores, the West Indies, and on to Virginia. The roads to discovery and exploration were marked out before Leif Ericson or Columbus set sail.

But were the son of Eric and the Genoese navigator but driftwood on the surface of the ocean currents, or bits of animated spume blown by favoring breezes? Speculatively it may be so, but there is nothing in the obvious determinisms of geography to compel belief that it must be so. An exclusive study of such external influences may delude the closet-philosopher into stripping the daring courage and venturesome faith of a Columbus or a Drake or a Cabot or a Magellan of all controlling significance. But they would never recognize themselves in their alleged portraits. In their own experience the will to sail beyond the sky-line was as ultimate and valid a reality as any predetermination of wind and current, and immeasurably more decisive of action. Sea-flung stepping-stones might lure the adventurous, but they could put no iron into the blood of cowards, shuddering at unknown terrors lurking where the sun dropped over the edge.

In similar fashion may we view the economic interpretation of history, so much the fashion of to-

day. It has marvelously enriched the content of the spiritual drama of mankind. Moral crises no longer appear as sporadic upheavals in a historical vacuum, but are inextricably interwoven with the struggle for physical existence. The forms of such crises and the times of their appearing are in large measure determined by the inexorable urge for food and comfort and place and power. The idealist may complain that the whole spiritual meaning of history is degraded to a sordid struggle for meat and drink, a "tale of sound and fury signifying nothing," but his plaint avails nothing against the economic facts unless he can perceive a deeper meaning than the economist often sees.

But is the whole story then told? Was Moses only the leader of a labor strike? Was the conflict with slavery only a struggle between economic systems, whose end came when slavery become economically wasteful? Was the American Revolution but the inevitable break between the divergent trade interests of the colonies and the empire? Was the World War but the most recent and most devastating instance of the ageless push of conflicting nations for "a place in the sun?" And has the moral significance with which idealists have invested those mighty struggles been but a curious drug which nature secretes for man's self-deception and for giving his fighting instincts a keener edge?

Adequate consideration of the philosophical fallacies of such extreme positions would take us too far afield. Suffice it to remind ourselves again to beware of reducing the incomprehensible variety of human experience to the terms of a single interest. Life is no more to be interpreted exclusively in terms of economics than of ethics. Each involves an unwarrantable assumption. But the chief obstacle to canceling conscience under the supposed compulsion of economic theory is that it refuses to be canceled. Grant that slavery in America had become economically a hindrance and was doomed to die, as it had long before died in the North with no moral travail. That does not prove that it was immoral *because* it was uneconomic. It may only prove—to the moralist does only prove—that an immoral institution can not be economically enduring. The day of doom arrives when the doomsman—a Garrison, a Phillips, a Lincoln—can strike with the economic forces on his side. When the hour and the man meet, the Day of the Lord is come.

One yields to the temptation to quote again from the historian Adams these discriminating words: "The view is becoming more and more widely held that the American Revolution was inevitable owing to many causes. I myself believe it to have been so. But to proceed from that to say that the life and character of Washington were not of determining importance I believe to be an unscientific assumption. Had it not been for Washington, I do not believe that the revolt would have succeeded at that time in achieving separation from England. Granted that the separation was inevitable *sometime*, is it scientific to assume that the course of all European and American history would have been unchanged at all from what it was? Or is it scientific to assert dogmatically that, if Washington had died or failed the cause, some other man with the same qualities would of necessity have arisen to replace him? Is not that a gratuitous assumption, not only not based upon any provable facts but opposed to the fact of the scarcity of great men in history? Is it not more scientific, as William James pointed out many years ago, to accept great men as part of our data and as at least one factor in effecting social change?"

Is not the reconciling truth in the issue of the new determinism this—that the Divine Inevitable reveals Himself in both the vision of the idealist and the enforced practise of the realist? However the problem may elude metaphysical solution, is not the practical solution there? When the two coalesce, when the dream of the seer meets the discovered, often painfully discovered, necessities of the actual world, a day of deliverance is at hand.

We have a curiously inconsistent way of treating our dreamers—such, for example, as have had a vision of a warless world. First we say, with an air of worldly wisdom, "Your ideal is beautiful, but it will not work amid the practical realities of the world as it is." Then when the flouted ideal proves to be what alone will work, when for lack of it the world we know is actually in peril of chaos, these same practical fellows cry out: "It is the economic expediency of your proposition that gives it value. We are interested because it works. Good-will is a commercial asset, necessary to the success of any bankers' plan of industrial rehabilitation. That is why we try it; not because of any abstract truth or rightfulness or beauty about it that have possessed your idealistic minds." And so the poor seer is belittled because he is not a realist and discredited because he is a realist affecting to be something else!

Is not the truth quite simple?—*viz.*, that an ideal morally sound is humanly practicable, that a theory that is right will ultimately work. The ideals of men are the realities of God and must ultimately become human realities also. Economic necessity may be the stern teacher that compels slow-hearted and dull-eyed men to believe that either civilization or war must perish. But when they come so to believe it, they are only vindicating the faith of the impracticable dreamers in the wilderness on whom the Inevitable laid its compulsion and who needed not the day of demonstration before they believed. Before the voice in the wilderness became the voice in the council-chamber, ere yet the economist accepted as inevitable what the idealist had proclaimed as right, these men, not having received the promises, yet greeted them from afar, even while confessing themselves to be strangers and pilgrims on the earth. They knew before the dawning that the day must come.

Is not determinism in any of its aspects, a sense of the compulsion of events, robbed of suggestions of fatalism and moral paralysis when we regard the outward world and the inward personal consciousness as being equally instruments of the Inevitable Will, each functioning in the manner of its kind, both meant to be partners in invincible alliance? However the problem of reconciling the two may baffle us on the side of thought, that would seem to be the way it works out in human experience.

One need not be unduly disturbed by the fatalistic

extremes of enthusiasts in the special sciences. They come pretty near to canceling each other, for obviously all of the exclusive determinisms can not be true. And if they all agree in reducing the human personality to a passing cerebral excitement, a pathetic nervous disease, one may reflect that it is a deep-rooted and fairly stubborn phenomenon, which in a crisis seems strangely oblivious to the death-warrants that have been so magisterially pronounced by so many scientific pontiffs. "The universe," Lowell once whimsically observed, "is fire-proof and it is safe to strike a match." The ensuing conflagration is more apt to consume the assumptions of materialism than the human personality that has survived many a fiery tempest.

Let no champion of individual freedom, however, affect a belittlement of the external determinisms that have been so incontestably brought to light. By so doing he but cuts himself off from the allies only by whose re-enforcements he can hope to fulfil the Inevitable Will. It is because he fails to intepret them aright that he regards them as foes. He is still in bondage to the crude supernaturalism of a by-gone age. He is looking for God in the abnormal and the extraordinary alone, and sees in the increasing sway of natural law a prison-house through whose remaining gaps God shines but which, when finished, will shut Him out. He must see in the mighty forces working to inevitable ends the projection of a Spirit to whom he is akin and who is rallying the resources of the world to the fulfilment of his visions on the mount.

That is the challenge of the Inevitable—to find the service which is freedom, "the glorious liberty of the children of God." Only a heroic soul can meet it.

It is no light thing to make real a faith in the ultimate victory of good over evil, the final harmony of souls in a perfected universe. No mere cunning of argumentation or cogency of logic can yield it. It arises as the response of a soul to the Spirit of the universe who reveals Himself to the obedient will. One must launch forth on a great venture of faith that the highest good must be the highest truth, not asking that the faith be verified before it is put to the test. Then shall he find the world a storehouse of moral energy, its forces of earth and sea and sky the sure allies of his creative spirit. Whether he controls them or they him is of small concern compared with the heartening experience that both they and he are servants of the Inevitable Will.

"Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice, lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer at him.
Let him lie down and die: what is the right,
And where is justice, in a world like this?
But by and by earth shakes herself, impatient,
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars."

The Child Labor Amendment

To the Editor of the Universalist Leader:

I can not allow to go unchallenged the statement in the *Leader* of October 18 that the reasons advanced against the child labor amendment are "comically trivial." This is too serious a matter to be referred to so lightly. Master minds have taken opposite sides of the question, which involves the youth of future generations. There is great danger of our becoming not only too bureaucratic in our legislation, but too paternalistic. It can easily be proved that the more we substitute governmental assistance for human endeavor, the more we weaken the effort for self-preservation. The child labor laws of the various states are not uniform, just as other laws affecting the public welfare are not uniform. Have we reached the point where we wish to scrap the Constitution of the United States and substitute federal law for state rights? It has been the experience of Massachusetts that public agencies function better through persuasion than compulsion. The present agitation will undoubtedly awaken the conscience of the people of the states which do not have satisfactory child labor laws and eventually bring about better conditions.

A great many people are being swayed on this question by emotional sentimentalists who have listened to only one side of the question, and are led to believe that the amendment would not be fully enforced.

We have only to review past legislation to be convinced that the advocates of social legislation either desert the cause after the act becomes operative, or press for its enforcement to the fullest degree. The passage of this amendment would unquestionably cause many families now self-supporting to become recipients of public aid, lessen the parental control of children, and encourage the children in habits of idleness and indolence.

Let us not lose faith in the ability of parents to properly protect their offspring, and refuse to substitute therefor autocratic government.

A Universalist.

This comment from one of the leading men of a strong Universalist church shows how far the campaign of misrepresentation has gone. What lies back of this letter is the conviction that labor is one of the best things that come in the education of a child, a proposition absolutely indisputable, and also that our Constitution is a great document and that states rights and duties are an important part of our system of government, to us equally indisputable.

The fact remains that little children are exploited in factories for gain, as they have been exploited in England, America and other countries since the factory system grew up. This excessive labor stunts and brutalizes and deprives them of schooling. Labor, which ought to be a training and a blessing along

with schooling, becomes a horrible curse. Our correspondent needs only to read the history of the factory movement to find this out. He will find further that social workers of the United States build all of their work on the principle that homes should be kept together, children left with parents, nothing done to weaken the sense of responsibility of parents for children, and parents deprived of children only in those cases where immorality or crime in the parents make them unfit guardians. In the same way, child labor laws contemplate no interference with parents except with avaricious, vicious parents, often immigrants, who work their children excessively and keep them from school.

The point of it all is that the states of this Union do not protect children. Twice without serious opposition Congress passed a child labor law and most of the Christian people of states like Massachusetts, even those now opposing the amendment, were for it. On purely legalistic grounds the Supreme Court threw it out. The merits of the legislation did not enter into the matter. All that this amendment does is to let Congress legislate if Congress wants to, and thus get around the objections raised by the Court. Some of the laws in states like North Carolina, South Carolina and Georgia let little children work long hours in factories. Good Boston and New York citizens own many of these mills and fight the efforts of reformers to enact state laws.

The *Universalist Leader* believes that the children of the nation belong to the nation, and are its greatest asset, that anything that strikes at them is a national menace, that if individual states will not legislate, it becomes a national duty, and at least it will be safer to give the Congress of the United States the power to do for all what the General Court of Massachusetts has done so well for a few.

The idea that the Constitution is too sacred to be touched or changed of course does not enter in, as our correspondent realizes that along such a path lies the only real danger of revolution.

Editor.

* * *

FROM AN EIGHTY-TWO-YEAR-OLD UNIVERSALIST

To the Editor of the Universalist Leader:

I have been much interested in some articles on "Uses of Prayers." It seemed to me not enough stress was placed on prayers of thankfulness. What would an earthly parent think of a child on whom had been showered blessings, yet who never acknowledged by word or deed his thankfulness therefor? The Rev. Mr. Horton once said, in a sermon preached at the Soldiers' Home, Chelsea, "As for praying *for* things, it takes all my time thanking for those I have." Henry Drummond says, "Prayer, in its true sense, contains the sane recognition that while man prays in faith, God acts by law." Still I see no harm in praying for any desired temporal blessing if at the same time we remember our Saviour's reservation, "Lord, if it be possible."

I might sign myself an eighty-two-year-old Universalist, since I was born into one of our oldest parishes and my maternal great-grandfather was one of the signers for the present "Independent Universalist Society of Gloucester." Recently I visited my native church to find only a handful there assembled for its Sunday service. The interior of the church has been entirely modernized and is in fine condition, but I can remember each one of its old-fashioned pews filled with whole families, old and young. It has had a long line of faithful ministers, among whom I recall Coffin, Gunnison, Partridge, Willis Record, Henry Leonard, Hooper and many others. On one Sunday Father Whittemore preached for us in the morning and in the afternoon at Rockport. A cousin of my age and myself were so enthusiastic we walked to Rockport and back. Imagine our disappointment to hear the self-same sermon from the self-same text, "Ponder well the path of thy feet." Needless to say we pondered well not only the path, but our tired feet.

A Constant Subscriber.

* * *

WHAT CAN WE DO ABOUT IT?

Large numbers of people anxious to promote better relations with Japan are at a loss what to do about it. They don't want to attempt the impossible and they realize the possibility of making bad matters worse by meddling without full knowledge. They will be interested therefore in the policy and program of the National Committee on American Japanese relations:

(1) To cultivate, in regard to Japan, an informed and rational public opinion inspired by a friendly spirit and sympathetic understanding of her needs, problems, and aspirations.

(2) To advocate a square deal and impartial treatment for Japanese in the United States.

(3) To publish discussions of the problems of American-Japanese relations.

(4) To urge the enactment of adequate federal legislation for the protection of aliens and for the enforcement of their treaty rights, as urged by Presidents Harrison, McKinley, Roosevelt and Taft.

(5) To urge that after July 1, 1927, Japanese be included in the quota provisions of the new immigration law, thus laying the basis for right relations between the two countries.

The following are the leaders of the movement:

Executive Committee: Geo. W. Wickersham, chairman, Hamilton Holt, vice-chairman, Edwin G. Merrill, treasurer, Linley V. Gordon, secretary, Charles H. Levermore, secretary, Sidney L. Gulick, executive secretary, Henry A. Atkinson, Nehemiah Boynton, F. S. Brockman, Arthur J. Brown, John Bates Clark, Stephen P. Duggan, Mrs. J. Malcolm Forbes, James H. Franklin, William I. Haven, James G. McDonald, Mrs. William F. McDowell, Paul Monroe, Frank Mason North, George A. Plimpton, Lindsay Russell, Pennell P. Turner.

Advisory Council: Jane Addams, James R. Angell, William Axling, George Gordon Battle, Percival P. Baxter, Franklin Q. Brown, Luther Burbank, Thomas Burke, M. L. Burton, Carrie Chapman Catt, Francis E. Clark, George W. Coleman, Seymore L. Cromwell, R. Fulton Cutting, Henry W. De Forest, Robert W. De Forest, Cleveland H. Dodge, George Eastman, Livingston Farrand, W. H. P. Faunce, Elbert H. Gary, Franklin H. Giddings, Howard Heinz, John Grier Hibben, Otto H. Kahn, Henry Churchill King, Samuel Mather, Shailer Mathews, Francis J. McConnell, William F. McDowell, Mrs. Wm. A. Montgomery, John R. Mott, E. Y. Mullins, Alton B. Parker, Francis G. Peabody, Mrs. Henry W. Peabody, Mrs. Percy V. Pennybacker, Clarence Poe, Wm. C. Redfield, Kermit Roosevelt, Julius Rosenwald, Chester H. Rowell, Mortimer L. Schiff, Charles M. Schwab, Robert E. Speer, W. C. Sproul, Julian Street, Henry W. Taft, William Allen White, Stephen S. Wise.

Voluntary subscriptions support the work of this committee whose headquarters are 287 Fourth Avenue, New York.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

GEORGIA-TENNESSEE UNIVERSALIST CONVENTION

The Georgia Universalists held their annual convention with the Liberal Christian Church, which is a joint congregation of the Universalists and Unitarians of Atlanta, on Sept. 18-21.

The Woman's Missionary Association held their devotional meeting on Friday evening, Sept. 19, with Rev. Ladie Rowlett of Atlanta, state president, presiding.

Mrs. Hamilton Douglas, Sr., an ex-president of the Atlanta Woman's Club, extended cordial greetings, which were responded to by Mrs. Don T. Barnes of Canon, Ga., secretary of the association.

Mrs. Fred White of Atlanta gave a reading, entitled "The Gift." Then our national president, Mrs. Ethel M. Allen, was introduced, and delivered a forceful missionary address telling us of many interesting facts and opportunities of our foreign field.

The business part of the session was held on Saturday afternoon. The Georgia organization is the "baby" of the National Association, organized last May. At this session the constitution and by-laws were adopted, all superintendents and standing committees named, and two vacancies on the executive board filled.

Recommendations were adopted: that the slogan "Every woman a member," be adopted and urging that a strenuous effort be made to secure a large number of members from among the isolated Universalists and other liberal Christians of the state; that each organization or Circle take up the Mission Study as prescribed by the National Association and that all isolated members be urged to read the books and that all members enter the Reading Contest; that every women endeavor to meet the apportionment; that efforts be made to have each church send each year to Chattanooga two representatives, a young girl and a mature woman, to be fitted and trained for leadership in the women's work; that our Association co-operate with the Executive Board of the State Convention, the Young People's Christian Union and any other agencies in the state for the advancement of our cause and the building of our church work; that the name of local organizations be in keeping with that of the State and National, and that all local organizations adopt the name of Association.

Officers elected: President, Mrs. John W. Rowlett, Atlanta, Ga.; vice-president, Mrs. Geo. A. Gay, Chattanooga, Tenn.; secretary, Mrs. Don T. Barnes, Canon, Ga.; treasurer, Miss Vera Parker, Winder, Ga. Department chairmen: Southern Missions, Mrs. Calvin Stanford, Atlanta, Ga.; Japan Mission, Mrs. J. F. Bowers, Canon, Ga.; Historian and Parliamentarian, Mrs. I. J. Freeman, Atlanta, Ga.; Literature, Mrs. T. R. Burton, Canon, Ga.

This Association unanimously adopted the $2.00 dues system. There being only one active church in Tennessee, the two states have a joint Association.

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W. N. M. A. MISSIONARIES

Rev. Dwight A. Ball, 213 Lenoir St., Kinston, N. C.

Mrs. Katharine H. Ball, 213 Lenoir St., Kinston, N. C.

Rev. Leon P. Jones, Clinton, N. C.

Rev. Martha Jones, Clinton, N. C.

Rev. Hannah J. Powell, Sunburst, N. C.

Rev. George A. Gay, 1700 Kirby Ave., Chattanooga, Tenn.

Rev. Harry L. Canfield, 130 Lexington St., Rocky Mount, N. C.

Mrs. Matsu Koyama Yoshioka, 119 Zoshigaya Cho, Koishikawa, Tokyo, Japan.

Miss M. Agnes Hathaway, 50 Takata, Oimatsu Cho, Koishikawa ku, Tokyo, Japan.

Mrs. Alice G. Rowe, 50 Takata, Oimatsu Cho, Koishikawa ku, Tokyo, Japan.

Miss Bernice Kent, 50 Takata, Oimatsu Cho, Koishikawa ku, Tokyo, Japan.

Rev. Maude Lyon Cary, 1752 E. Higashinakano, Tokyo fu, Japan.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

THE SUNDAY SCHOOL SHARE

It is highly important that the boys and girls of America and the boys and girls of Japan shall be educated to respect each other, to serve each other, to assist each other in making the world a fit place in which to live. There are those who declare that these bright-eyed and warm-hearted young folks of the Occident and of the Orient are to hate each other, to fight each other, to throw the world into such turmoil that civilization will come to an end.

The Universalist Sunday schools of the United States are vastly interested in the missionary work that our denomination is carrying on across the seas and they are eager to give full co-operation. In this Japan issue of the *Leader* we group a few items regarding our activities in and for the Sunrise Kingdom.

The International Missionary Offering

On the first Sunday in November, or as soon thereafter as is convenient, our Sunday schools will take their annual offerings for support of the work in other lands, envelopes having been distributed on Oct. 26. Last year our schools gave $2,238.56, enabling us to pay the salaries of Miss Bernice Kent and Mr. Aishii Teresawa and to contribute $500 to the General Convention for its work in Japan. Of course there will be an increase this year.

The Japan Boxes

Through the kind offices of Miss Kirk, Mr. Stetson, and Miss Hathaway, the General Sunday School Association has been able to collect Japanese curios and pictures to loan to our schools. This collection is packed in boxes which the schools may secure by application at Headquarters for use on one Sunday or for some other definite date. Already the collection has been displayed at the Summer Institutes, at the State Conventions in Pennsylvania and New York, and reservations have been made for the early Sundays of November. Our schools will find one of these boxes an effective way of giving a missionary lesson at any time during the year.

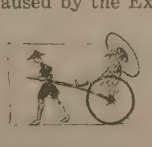
Japan Lessons for Older Pupils

The stories and pictures so often recommended for the teaching about Japan are just what the little folks need, but the older classes need stronger meat. Can we not find time this fall for discussion of the Japanese exclusion act, gathering material from current publications? This will not only show the great opportunity of our missionaries to promote good-will but will help us all to a more brotherly understanding of the Japanese people.

Bring out these facts:

1. Japan resents the discrimination rather than the mere exclusion. She smarts under the implication that she is an inferior race.

2. Certain "grave consequences" follow: (1) The Japanese are driven toward the position, "Asia for the Asiatics." (2) The chasm between East and West is widenerd. (3) The work of our missionaries is made more difficult. (4) The efforts of the League of Nations for a Disarmament Conference were endangered by Japan's attitude, an attitude no doubt caused by the Exclusion Act.



Make the discussion fair and tolerant and emphasize the fact that there are people both in America and Japan who deplore this antagonism between the two nations. Among them are our native preacher at Shizuoka, Mr. Teresawa, who has tried to have his people see that they still have good friends in this country.

Among Our Churches

New York City Letter

Divine Paternity, New York City.—Dr. Newton has enjoyed an experience unique in New York of preaching in the opening month after vacation to large congregations. On Oct. 19 his theme was "The Supreme Court." He recently preached in Reading, Pa., at the Reformed Church of Christ. The Y. P. C. U. have started a Bible study class, will give a supper before the church meeting Oct. 31, and a Hallowe'en Party Oct. 28. The new book, "Best Sermons of 1924," edited by Dr. Newton, is finding favor; the only criticism is the absence of a sermon from the editor. * * **Divine Paternity House.**—Miss Isabel L. Taylor, director, sends forth one of the brightest and most persuasive little monthly papers. The challenges of the work and the statement of what you can do to help are clearly presented. Wanted, help to make the noonday lunches successful. The experiment in May and June under the guidance of Mrs. Ramsdell proved the need. Pianist needed for children's chorus. Teachers needed in the Sunday school. Gifts of books for the library are wanted. Toys can be used —"kiddie-cars, rocking horses, dolls, dishes, blocks," everything for children. Good-hearted and giving Universalists, living miles from New York, may send by parcel post to Miss Isabel L. Taylor, 247 East 53d St., New York City. * * **Washington Heights.**—The junior church plans to help the senior church by forming a vested choir, to sing at the regular church services. At the first dinner of the Men's Club, the evening was used in a discussion of publicity measures. The Universalist edition of the Century Hymnal has been adopted, with sequent improvement in congregational singing. The latest sermon by Mr. Harris, "Shamed into Sanity," was a statement of the influence of Universalism and Universalists, whose rational teachings have shamed other religious bodies into a saner interpretation of God and life. * * **Mt. Vernon.**—At the New York State Convention Dr. Sayles was re-elected a trustee. Eight new members have been received since resumption of services in September. Semi-annual thrift sale netted the Woman's Alliance over $100. The Metropolitan Alliance will hold their first meeting in November at Mt. Vernon. Sunday School Institute meets at Mt. Vernon, Nov. 21. The annual fair is due in December, for which "great preparations" are being made. Dr. Sayles will speak at the annual dinner and meeting of the Bridgeport parish, Oct. 30. A happy gathering may be anticipated. * * **A Camera,** one of the finest kodaks made, purchased by the late Dr. Charles H. Vail, just before his sudden death, may be secured at a reasonable price from Mrs. Vail, 23 1-2 Court St., Auburn, New York. * * **The Echo Rally** of the Metropolitan Y. P. C. U. was held Oct. 17 at the Church of Good Tidings. Miss Idalia Whitcomb presided. Mr. Lalone in his word of welcome said, "A rally if it means anything means reconsecration." Dr. Grose declared his belief in the need to the church of the young people's enthusiasm and work. The finest thing in this meeting was the evident capability of the young people, who with good sense and directed enthusiasm are doing a constructive work. * * **Good Tidings.**—A parish entertainment, largely attended, Oct. 22, was a get-together function. In the past month extensive repairs on roof and organ, with interior decorations, were made. The union Thanksgiving service of the Stuyvesant Heights District will be held in the Church of Good Tidings. This is the first time that the Thanksgiving service has been held in this church. * * **All Souls.**—At the meeting of the Men's Club, Oct. 9, there was a political debate between Hon. Lewis H. Pounds and Hon. Edward Riegelman, with an attendance of nearly a hundred. On election night—ladies' night—the club will receive returns over a special wire. Mr. Arthur R. Tucker is the new superintendent, and Mr. George Friederichs assistant superintendent of the Sunday school. The Fete of the Nations, Nov. 13, 14 and 15, will be the usual All Souls success in the history of church fairs. The house committee will change the lighting system in the choir loft, and have put in a new concrete walk around church. The *Eagle* recently printed in full a sermon by Dr. Grose on "Law-givers and Light-givers." * * **Our Father.**—The evening services of illustrated lectures were resumed Oct. 19, with a large congregation. The opening meeting of the Men's Club was dedicated to a political debate between Mr. John G. Murray and Mr. Milton H. Bemis. Mr. Bemis was born in Plymouth, Vt., and as a boy knew the Coolidge family. "The Radio Fair" will be held Nov. 19, 20 and 21. U. S. Grant Post, G. A. R., and auxiliaries have been invited to attend the evening service Nov. 2, when the minister's new lecture upon "Abraham Lincoln" will be delivered. * * **A Brooklyn University** is being agitated, and one scheme is to have St. Lawrence University institute a College of Fine Arts in this greater part of the great city. Mr. Owen D. Young will have this matter presented to him when he returns from settling Europe's troubles. A writer, using the name "Harvard," in a letter to a Brooklyn paper, wrote, "I am not a graduate of St. Lawrence, but I have been at Canton, and was very much impressed with the splendid character of its faculty and students, and with their loyalty to St. Lawrence." * * **Chapin Home.**—The fifty-first anniversary, observed Oct. 24, brought a throng of friends to the Home. The annual anniversary is both social and economic, bringing helpers from the city and suburbs. The chairman of the day was Mrs. Horace E. Fox, who with the president, Mrs. Ruel S. Darling, gave cheer and courage to other workers. Mrs. James Beveridge was chairman of the entertainment committee, Mrs. Charles F. Waterbury of the fancy table, Mrs. Charles L. Stickney, assisted by Mrs. E. E. Mapes and members of the Home, of the family table, Mrs. A. E. Snow, assisted by Mrs. George Santer and members of auxiliaries, of the Auxiliary table, Mrs. H. T. Lockwood and Miss Hattie Miller the candy table, lemonade stand Mrs. J. E. Glover, dining room committee chairman, Mrs. L. A. Ames. The dining room was filled to capacity for the dinner, and the financial result was very satisfactory. At the entertainment Mrs. Beveridge presided. Mrs. Darling extended a hearty welcome to the friends and gave the freedom of the Home to all. Dr. Newton, with felicitous word, told the story of the origin and development of the Home. Mr. Wm. Boardman, a generous friend to the Home, paid a fine tribute to the consecrated and efficient management, and portrayed the importance of the home ideal. Mrs. Edna Delpher Lambert, contralto, sang.

Thomas Edward Potterton.

Church News and Interests

PERSONALS

Rev. Harold H. Niles of Denver, Col., was the main speaker at the annual meeting of the Sons of the Revolution at Denver.

Rev. Henry B. Taylor of Meriden, Connecticut, has had one or two set-backs in his recovery, but is now convalescing rapidly. His experiences in Rome, where he was knocked down by an automobile and had several bones broken, and on the S. S. Arabic, where he was hurled violently about when the vessel hit a West Indian hurricane, were more severe than he realized at first.

Rev. Charles H. Pennoyer has been asked by the American Association for the Advancement of Science to take the leadership in the organization of a new section, that of Religion, in that famous

body. Mr. Pennoyer has also been asked to give addresses before the American Sociological Society and the American Country Life Association.

Dr. and Mrs. George E. Leighton will be given a reception by the trustees and members of the First Universalist Society of Somerville, Mass., on the occasion of the housewarming in connection with moving into the new parish house. The reception will be held on Tuesday, Nov. 11.

Rev. L. J. Richards filled the pulpit of the Universalist church at Stoughton, Mass., on Sunday, Oct. 19.

Rev. Milo G. Folsom has been elected a director of the Maine State Sunday School Association.

California

Santa Paula.—Rev. F. L. Masseck, pastor. The church was packed full of the members of the parish and fellow-citizens for the formal dedication of the beautiful Estey organ recently installed in this church. Miss Arley C. Mott, daughter of the president of the parish, and an accomplished musician, gave a recital, which revealed the fine quality of tone of the instrument. Leading vocalists of the city assisted, the pastor gave a brief address, and with responses arranged by Dr. R. F. Johonnot, of our Bellows Falls, Vt., church, and the hanging of lovely flowers, the organ was dedicated. The total cost was $6,556.06. Mr. Waldo A. Hardison gave the first $2,500, the ladies raised $1,000, individuals contributed $3,719, leaving a balance of $337 to be raised. The offering for the service amount to over $200, and all are happy in the accomplishment of a fine purpose. The organ has fourteen speaking stops, with 734 pipes, and a chime of twenty tubes. It is most beautifully voiced.

Connecticut

Stamford.—Rev. Edward A. Lewis, pastor. Our church did not "resume" activities this fall because we did not suspend our services during the summer. This is the first time in many years that the church here has been kept open all the year. Since Mr. Lewis came here about a year ago, we have received twenty-two new members into the church, formed two new classes in the Sunday school, and organized an active and growing men's club There has been a strengthening of the ranks all along the line. A recent visit from Rev. C. H. Pennoyer resulted in the appointment of Mrs. Lyons as local social service director, and she already has a definite program arranged for the season's work. Dr. J. M. Atwood was here on a recent Sunday and after his inspiring sermon we welcomed two new members into our fellowship. We hope to be able to hold a series of Open Forum meetings at the church beginning the first of January.

Illinois

Waltonville.—Rev. W. D. Harrington, pastor. The church held a bazar and dinner Saturday, Oct. 18, feeding more than 250 people, clearing $114.05. The pastor and the trustees held a meeting in the afternoon and it was decided to cover the north side of the church, using cyclone shingles, and the contract was awarded to Guy Hodge. The south side was covered two years ago, and with the completion of this work the church will be in good condition. Mr. Harrington announced at the morning service, Oct. 19, that at the next regular meeting he was going to organize a Y. P. C. U. There is regular preaching on the first and third Sundays in each month, but the pastor hopes through the interest of the Y. P. C. U. to increase the attendance at both the church services and the Sunday school, and to have something doing every Sunday.

Hoopeston.—Rev. C. A. Polson, pastor. The first meeting of our men's club (Comrades) was attended by sixty men, the largest number present in the history of the local club. The minister gave a talk on "The Romance of Democracy" in the absence of the speaker, Mr. Horace Bridges, who was detained unavoidably. This is the first time in two years the speaker scheduled has failed to appear.

Maine

Gardiner.—Rev. Milo G. Folsom, pastor. The church and all the auxiliary societies have opened the year's work with a genuine enthusiasm. The first Sunday saw two new additions to the church membership. The church school grows steadily, the total enrollment exclusive of the Cradle Roll and Home Department is now well over 150. The men of the church have made six tables for the school and six screens have been made to divide the vestry into rooms, so that each class shall have a table and room. The total expense will not exceed $30 for the school, yet the total value of the equipment is estimated at $150. Rally Sunday brought out a good church attendance and a record attendance for the church school, the high water mark of 121. The L. A. S. has several new members. The Mission Circle starts with an enrollment of twenty-eight compared with nineteen last year. On Layman's Sunday three laymen gave short addresses—Mr. N. H. Trafton, the superintendent of the church school spoke on "Why I Believe in the Church School," Hon. E. D. Hayford, State Auditor, on "Why I Go to Church," Judge W. C. Atkins, on "Why I Want a Universalist Church in Gardiner."

Massachusetts

Melrose.—Rev. L. L. Lewis, pastor. The Melrose Universalist Church has just celebrated its seventy-fifth anniversary. A reception was held that brought together many present and past members of the parish, followed by a banquet at which addresses were made by former pastors and by Mr. Victor Friend, national president of the Universalist Comrades. Sunday, Oct. 5, was observed as Rally Day, with a splendid sermon on "Church Loyalty" by the minister, and the christening of eight children. In the evening a historical address, "My Recollections of Seventy-five Years," was delivered by the former pastor, Dr. Marshall. During the ministry of Mr. Lewis many extensive improvements have been made in the church building, and there have been notable increases in church and Sunday school membership.

Gloucester.—Rev. J. C. Lee, D. D., pastor. The one hundred and fiftieth anniversary of the arrival of John Murray in Gloucester, Nov. 3, 1774, will be celebrated on All Souls Sunday, Nov. 2, by the Independent Christian (Universalist) Church of Gloucester.

Michigan

Detroit.—Rev. Frank D. Adams, D. D., pastor. Oct. 12 Dr. Isaac N. Yonan, representing the Near East Relief, occupied our pulpit and made an appeal in behalf of the children in the orphanages. The response to his appeal was quick and generous. A congregation about two-thirds our average size contributed in cash and pledges $570.50. As this will be all paid through the local headquarters of the Near East Relief our church will get no credit for it on the records of the denomination. But we want our friends to know that we have not failed in this great cause this year.

New York

Fort Plain.—Rev. Herbert Frank Moulton, pastor. Our minister is giving a series of "Symphonic Sermons" on "The High Spots in the Life of Jesus." They are attracting much attention in town. He reads every Sunday one of the inspirational poems of our age. Our church is still open Sunday evenings and our minister has been giving a series of "Pulpit Editorials," on the events of the day. Many have been published in our local papers. Every Sunday from now on we are to have a "Movie" and a "Bob" Lawrence Community Sing. The first one drew some 300 people. The Social Aid Department has opened its social events, at a monthly supper and entertainment drawing 250. This department issues our church bulletin and copies can be obtained by asking Mrs. Walter F. Shumway. Our Mission Circle is very active; it has just erected a "Community Wayside Pulpit," in front of our church. It carries on a flower work among sick and shut-ins. It clothes the poor. It has just sent a contribution to Japan.

Auburn.—Rev. A. E. Allison of Nunda has accepted a call to the pastorate of the Auburn church, made vacant by the death of Rev. C. H. Vail in June last, and will

begin his labors here on Nov. 1. The pulpit has been supplied during the interim by Rev. Harlan Creelman, professor in Auburn Theological Seminary, and by Mrs. C. H. Vail. This society will receive $1,000 through a bequest of Miss Mary L. Frye, who died in August, and whose family had been life long members and supporters of the church. At the annual meeting of the Ladies' Aid Society held recently, Mrs. I. E. Bucklin was elected president, and the Unity Class re-elected Mrs. Jay W. Robinson as president. The date of the annual banquet of the King's Daughters and Sons (usually held in October) has been advanced to Nov. 11, in order that Mr. and Mrs. Allison may be present.

Pennsylvania

Smithton.—The annual bazar will be held on Dec. 13. Donations of any kind, useful articles, fancy work, cash, or anything, will be very gratefully received.

* *

RESOLUTIONS ADOPTED

The Illinois State Convention, in session Oct. 7, adopted resolutions giving expression to its "deep sorrow and affectionate sympathy at the passing into the fuller life of that great and good man, Charles Lawrence Hutchinson."

Notices

WANTED

The Editor of the *Leader* would like to purchase a copy of Relly's "Union," English edition, and a copy of Murray's "Letters and Sketches." Advise edition and price before sending.

* *

BOOKS WANTED

Rev. Leon P. Jones of Clinton, N. C., has started a library and reading room in the new parish hall. More books are badly needed in order that the library may expand to the needs of the communiy.

* *

NEW YORK FELLOWSHIP COMMITTEE

Letter of license as ordained clergyman granted to John R. Ellis.

Letters of tranfer granted to Rev. E. L. Halfacre to South Carolina, Rev. J. H. Flower to Vermont and Quebec, Rev. William Gaskin to Illinois.

Accepted on letter of transfer: Rev. Geo. H. Campbell from Ontario. Rev. Geo. H. Welch from Vermont and Quebec. Rev. N. L. Lobdell from General Convention.

George H. Bowers, Secretary.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

The following ministers have been received into this fellowship by transfer: E. V. Stevens and I. V. Lobdell from Ohio, and John M. Ratcliff from Maine.

Harry E. Adams, Secretary.

* *

CONFERENCE ON RURAL CHURCH

The seventh National Country Life Conference will be held at Columbus, Ohio, Nov. 7-11, 1924, at the New Southern Hotel. Subject, "Religion in Country Life." Among the leading speakers will be: Kenyon L. Butterfield, president Michigan Agricultural College; Bishop Francis J. McConnell, Methodist Episcopal Church; W. O. Thompson, president Ohio State University: Warren H. Wilson, Board of National Missions, Presbyterian Church; L. J. Taber, Master National Grange; Rev. Edwin V. O'Hara, National Catholic Welfare Conference; O. E. Bradfute, president American Farm Bureau Federation; Edmund deS. Brunner, Institute of Social and Religious Research; A. E. Holt, Chicago Theological Seminary; E. C. Lindeman; C. M. McConnell, Commission on Life Service, Methodist Episcopal Church; Malcolm Dana, Congregational Home Missions Board.

The Director of the Universalist denomination's Department of Social Welfare, Mr. Pennoyer, will be one of the speakers. He is a member of the National Council of Agencies engaged in Rural Social Work.

The American Country Life Association is arranging the program.

* *

OHIO FELLOWSHIP COMMITTEE

The Feilowship Committee of the Universalist Convention of Ohio will convene in the home of Miss Clara McGrew, 864 South Main St., Urbana, at 2 p. m., Nov. 12, 1924, for the purpose of examining Elmer M. Druley as to his fitness for ordination.

Sara L. Stoner, Secretary.

* *

NEW YORK Y. P. C. U.

The annual session of the Young People's Christian Union of the Universalist Church of New York State, Inc., will be held in Watertown Nov. 28, 29 and 30, for the election of officers for the ensuing year and the transaction of such other business as may legally come before this body.

Angela W. Cortright, Secretary.

* *

BOSTON MINISTERS' MEETING

Nov. 3, Mr. F. L. Smith, "The Child Labor Amendment."

Nov. 10, Rev. Dr. S. G. Ayres, "Our Japan Mission."

Nov. 17, Rev. Norman D. Fletcher, "Dramatics and the Church."

Nov. 24, Rev. Otto S. Raspe, "The Theological Situation of the Middle West."

* *

PUBLIC MEETING

The Women's Universalist Missionary Society of Massachusetts will hold a Public Meeting in the Universalist Church at Norwood, Thursday, Nov. 6.

Morning session at 10.30, Miss Alice J. Farrar, Dlstrict Vice-President, presiding. "Echoes from Northfield," Mrs. Elizabeth Willmann. "A Glimpse of Ferry Beach," Mrs. W. E. Cooke. "The Clara Barton Guild," Mrs. E. R. Sampson, State Chairman. "North Carolina: Its Political Independence and Religious Conservatism," Rev. U. S. Milburn.

Recess—Lunch will be provided at the church for 50 cents per plate. Those intending to go will please send word to Mrs. F. S. Walker, 196 Walpole St., by mail, or phone Norwood 3023 W, that reservations may be made.

Afternoon session at 1.45, Miss Grace F. White, State President, presiding. Devotional service, Rev. F. S. Walker. "Providing Christian Literature for Women of the Orient," Miss Alice M. Kyle. "The Challenge of Our Task," Rev. Roger F. Etz.

Trains for Norwood Central leave South Station at 9.30, arriving at 10 a. m. Autos will be at train to convey people to the church. Train returns at 5.25, arriving at Boston at 6.11.

Take elevated train or surface car to Forest Hills; take car marked Grove Street, and later change to car marked Norwood and Walpole. This car passes the church. Time about one hour from Park Street.

* *

CONNECTICUT MID-YEAR CONFERENCE

The annual Mid-year Conference of the Connecticut Convention will be held in the church at Stafford on Wednesday, Nov. 12, afternoon and evening. All friends of our cause in the state are cordially invited to attend. A large attendance is desired. Every parish should be represented by a large delegation.

Theodore A. Fischer, Secretary.

Obituary

William Shaw White

William Shaw White of Pawtucket, R. I., former Universalist clergyman, former member of the Massachusetts General Assembly and prominent Mason, died at Memorial Hospital in Pawtucket, R. I., Sept. 22, following a surgical operation from which he failed to rally.

Mr. White was born in Pawtucket Feb. 27, 1863, the son of Joshua Shaw and Harriet Newell White. He attended the city schools and afterwards Brown University, where he was graduated in 1886 with the degree of bachelor of arts. Immediately after graduation he entered the employ of the J. S. White Company, iron founders, a company which had been founded by his grandfather. He remained at this work for two years, but left to take up the profession of the ministry. He entered Tufts College Divinity School in 1888 and was graduated in 1891.

After a short pastorate in Cleveland, Ohio, Mr. White became the permanent pastor of the First Universalist Church in Foxborough, Mass. While in Foxborough he was elected to the House of Representatives of Massachusetts as a Republican and did valuable service on the House committee on labor as well as the committee on woman suffrage.

In 1899 Mr. White gave up his profession to return to Pawtucket to carry on his father's business. Since leaving the ministry he had been intensely interested in church work. He was an ardent student, especially of political economy, as well as of literature.

Mr. White was a member of St. Albans Lodge of Masons of Foxborough and was past master of the lodge. He was also a member of Excelsior Lodge of Odd Fellows.

He was married to Susan E. Ross in 1891. He had three children, James Shaw White, who died in 1905, John Ross White, of Providence and Miss Ruth White of Pawtucket, who, together with his widow, survive him.

Miss Louise Lowell

On July 5, 1924, at the home of her niece, Mrs. Herbert G. Etheridge, in Winchester, Mass., occurred the death of Miss Louise Lowell, for many years a devoted member of our church in Washington, D. C. She had served a long term in a clerical capacity in one of our governmental departments. The last few years of her life were filled with the loving care of her niece in the home where she died, overtaken by the feebleness of age and the wasting of disease. Miss Lowell was a woman of rare culture, genial temper, and keen wit. Her religious faith was one of zeal and serene comfort.

William Couden.

Mrs. Winfield Smelser

Mary E. Smelser, wife of Winfield Smelser of Richmond, Ind., died Oct. 7. She was the daughter of Mr. and Mrs. Joseph M. Bulla, of Boston, Ind. Her parents were faithful pioneer members of the Universalist church. She united with the church in her girlhood, and throughout her long life was a consistent member. Late in her life, the church in which she held her membership was sold. In 1921 she and her husband placed their membership in the church at Indianapolis.

She is survived by her husband, and two daughters, Mrs. Ralph Druley and Miss Elizabeth Semlser.

Funeral services were held in the home, Thursday, Oct. 9, conducted by Rev. Charles M. Woodman of the Friends church.

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